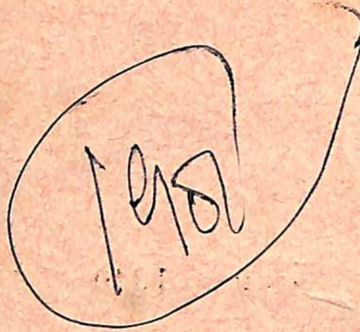
KALYANA KALPATARU

Vol. VII January 1940 No. 1



The Yoga Number

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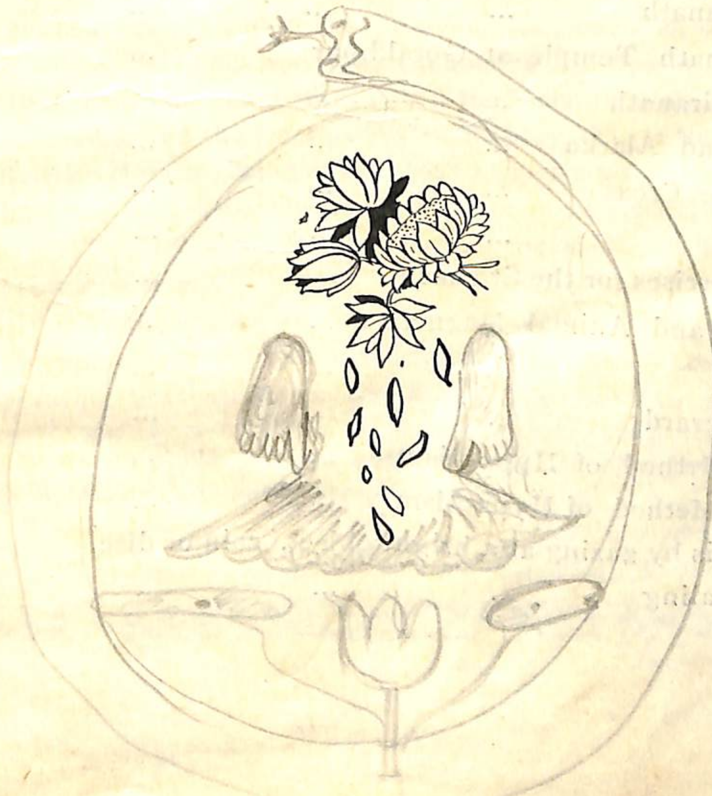
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Kalyana-Kalpataru

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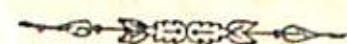
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To Our Friends.

With this issue the "Kalyana-Kalpataru" begins the seventh year of its humble career. By the ever-showering mercy of Sri Bhagavan and the kind sympathy of our friends and well-wishers, the journal has found its way to distant countries comprising people of different faiths and denominations. The circulation of the "Kalyana-Kalpataru", looking to the number of years it has been in existence, and the growing indifference of our English-educated brethren towards God and Religion, is not much below satisfaction and we know that all this is mostly due to the efforts of our kind friends and sympathizers who have without hope of any reward or recompense been silently helping us in the advancement of our cause by enlisting subscribers for the journal. We cannot adequately thank them for their disinterested efforts in this direction.

The "Kalyana-Kalpataru" does not, on principle, accept any outside advertisement of any sort whatsoever. It has, therefore, to depend solely on the subscribers for its maintenance. The more the number of subscribers we are able to secure, the stronger will be our foothold. The subscription is almost nominal in comparison to the precious matter and charming pictures the "Kalyana-Kalpataru" supplies to its readers. We feel sure that the "Kalyana-Kalpataru" will be able to make its both ends meet if every one of its readers undertakes to enlist at least one subscriber for the same. We have also got in stock old files of the "Kalyana-Kalpataru" of the years 1934, 1935, 1936, 1937, 1938 and 1939 (including the Special Numbers, viz., the God Number, the Gita Number, the Vedanta Number, the Divine Name Number and the Dharma-Tattva Number, that of the year 1937, the Sri Krishna Number, being out of stock) which contain very good articles and pictures by distinguished writers and eminent artists, and which cover 836, 780, 776, 578, 860 and 864 pages and contain 63, 36, 45, 22, 37 and 41 picturesr espectively.

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The Manager,
Kalyana-Kalpataru, Gorakhpur (INDIA).

OM

The Kalyana-Kalpataru

or

The Bliss

The magazine contains annually over 850 pages of printed matter and is printed on thick paper. The price of each Special Number is Rs. 2/8/- (Foreign 5 sh.). Subscribers for the whole year will get the Special Number and eleven ordinary numbers for Rs. 4/8/- only (Foreign 10 sh.). Each ordinary number contains 48 pages of printed matter and two multi-coloured illustrations. Subscribers are enrolled from the beginning of the year.

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Manager,
The 'Kalyana-Kalpataru',
GORAKHPUR (India).

An Appeal.

The *Bhagavadgītā* or "Song Celestial" has got a unique position among the religious books of the world and is held in high esteem not only by Hindus in India, but also by a large number of men and women in other countries. It is the cream of the Hindu scriptures, and as such it governs the thought-structure of all schools of religious thought in India. The teachings of the *Gītā* have not merely a theoretical or academic interest; they are intensely practical so far as building up of a spiritual life is concerned. They have again a universal application. There is no doubt that the *Gītā* can contribute a large share to the solution of the pressing problems of India and of humanity. It is a book worthy of being read, re-read and assimilated by the thinking people all over the world. Every individual should endeavour to derive strength and help from this sacred book.

Similarly, the *Rāmāyaṇa* of Tulasidas has an influence and hold over the Hindi-speaking population of India, which can hardly be exaggerated. A book that encourages morality, love of God and fellow-beings and catholicity of outlook should find a place in every scheme of education which aims at moulding the lives of young men and women. The *Rāmāyaṇa* fulfils this ideal to a very great extent and its wide study should be encouraged by all for the good of the individual and society.

The Gītā-Parīkṣā-Samiti (The Gītā Examination Society) and the Rāmāyaṇa-Prasāra-Samiti (The Rāmāyaṇa Society) have been established with a view to encourage the study of the above two books by holding periodical examinations on them. More than seven thousand candidates (both male and female) sit for the two examinations every year. Considering the limited resources at their disposal, the two societies have done and are doing their best to popularize and disseminate the religious teachings inculcated in these two memorable books through the method of holding examinations as stated above. Much more can be done in this direction through the help, sympathy and co-operation of the lovers of the *Gītā* and the *Rāmāyaṇa*.

We appeal to all readers of the "Kalyana-Kalpataru" to help the two societies in their laudable enterprise by enrolling as large a number of candidates as possible for the two examinations, and thus lend their helping hand to this humble effort to place the teachings of the *Gītā* and the *Rāmāyaṇa* within the reach of every home.

All communications to be addressed to:

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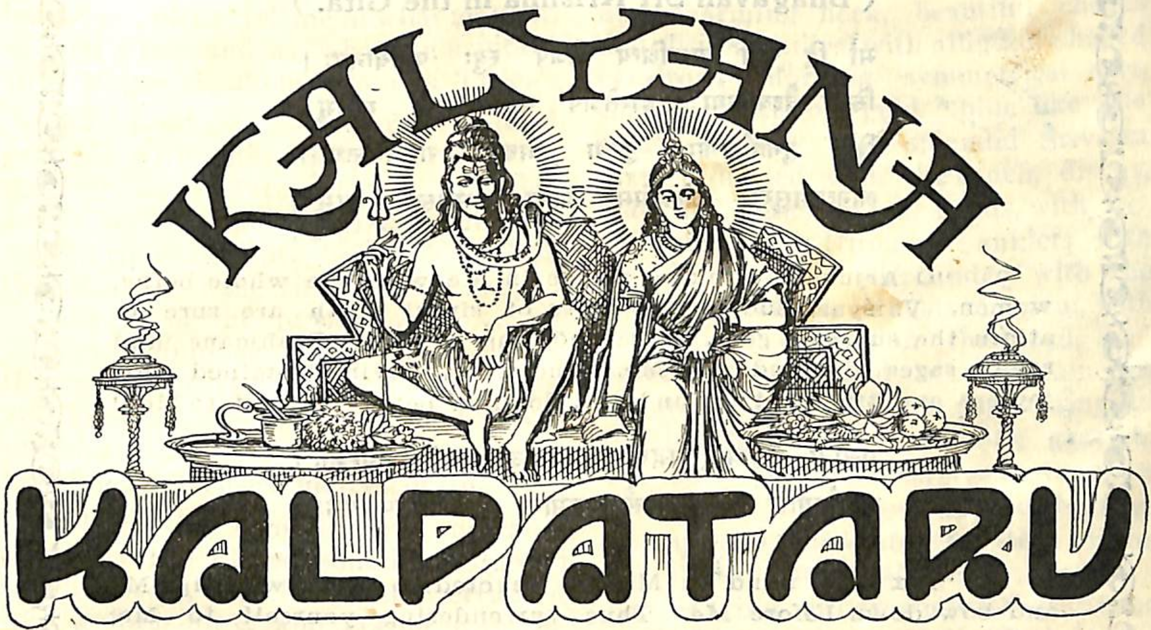
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Gita Press, Gorakhpur (INDIA).

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(*Bhagavadgītā VI. 30*).

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अमायायात्मसंज्ञाय मायिने योगरूपिणे ।
योगेश्वराय योगाय योगगम्याय ते नमः ॥

Obeisance to Him who is beyond Māyā, who is styled as Ātmā, who is the wielder of Māyā, who is of the nature of Yoga, the Lord of Yoga and Yoga itself, and who is capable of being reached through Yoga.

The Yoga of Self-Surrender.

(Bhagavan Sri Krishna in the Gita.)

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥
किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥

(IX. 32-33)

"O Arjuna, by taking refuge in Me with the whole being, women, Vaiśyas, Śūdras and those of sinful birth are sure to attain the supreme goal, to say nothing of holy Brahmans and royal sages devoted to Me. Therefore, having obtained this joyless and transient human birth, do thou betake thyself to Me."

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥

(IX. 34)

"Fix your mind on Me; be devoted to Me; worship Me and bow down before Me. Thus surrendering yourself to Me, and harmonizing the Self in Me, you shall come unto Me."

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥

(XVIII. 64)

"Listen, again, to My most secret and supreme word of Truth. You are most dear to Me, therefore, I tell you what is really beneficial to you."

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥
सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

(XVIII. 65-66)

"O Arjuna, fix your mind in Me, be My devotee, worship Me and offer your obeisance to Me. Through this practice you will attain Me; indeed, do I vouch for it, because you are extremely dear to Me. Abandoning all other forms of Dharma, *i. e.*, dependence on other duties and virtues, surrender yourself exclusively to Me. I will absolve you from all sins. Do not grieve."

Dhyanayoga.

(Dialogue between Uddhava and Bhagavan Sri Krishna.)

Śrī Uddhava said:—"O Lord with lotus-eyes, please tell me in what manner, in what Form and as what, an aspirant after Mokṣa should meditate on Thee."

The Lord said:—"Seated on a level ground with his body erect, in a comfortable posture, placing the two hands on his lap, and fixing the eyes on the tip of the nose, he should cleanse the passages of the vital breath (Prāṇa) by means of the processes known as Pūraka, Kumbhaka and Rechaka, or in the reverse order (Rechaka, Kumbhaka and Pūraka), and gradually and slowly practise this course of Prāṇāyāma keeping the senses under control.

"Then he should push upwards by Prāṇa the sacred sound (Praṇava) in the heart, which is uninterrupted like a lotus-fibre, and taking it to the highest centre in the brain hear its steady sound like that of a bell.

"Thus he should practise Prāṇāyāma every day, with ten Praṇavas every time, thrice in the course of the day. Following this course, he will attain control over his breath within a month. He should, then, think of the lotus-bud in the heart turned downwards with its stalk upwards. This bud he should mentally reverse, *i. e.*, turn upwards and open. Then, he should meditate on it along with the eight petals and the pericarp.

"On the pericarp he should contemplate on Sūrya (Sun), Soma (Moon) and Agni (Fire), one above the other in due order and within that Fire, he should contemplate on My Form, which is most auspicious for contemplation.

"Let him see in that lotus of the heart My Form, symmetrical, gracious, gentle, with four long arms, a graceful and charming neck, beautiful cheeks and bright smiles, with alligator-shaped ear-drops adorning symmetrical ears, clad in cloth of gold, blue like the cloud, bearing the splendid Śrīvatsa mark, adorned with the conch, discus, club and lotus in four hands, with feet charming with Nūpuras (anklets with tiny bells), and surrounded with the effulgence of the Kaustubha gem, with a brilliant crown on the head, and bracelets, zones and other ornaments, beautiful in every limb, captivating to the heart, with looks adding grace to the fine countenance, ready to show favour, very tender and delicate in all limbs; and meditate on this Form keeping the mind steady.

"Having withdrawn the senses from their objects, he should direct the mind with the help of the charioteer Buddhi (judgment) to contemplation of Me alone.

"Then, collecting the mind let him focus it on one part of My Form, and thus gradually contemplate only on My smiling face.

"When the mind has gained steadiness in the contemplation of My face, let him lead it on and set it on the sky, and then leaving the sky, let him attach it to My Transcendent Form, and give up all thought.

"Thus, when perfect concentration of mind is attained, like light united to light, let him see himself in Me and Me in himself.

"The Yogī who concentrates the mind in such rigid course of contemplation will soon attain serenity through removal of misapprehension in respect of substance, understanding and action."

(*Śrīmad Bhāgavata* XI. 14. 31–46)

Yoga in a Nutshell.

"Vyāsa said, O excellent son, asked by thee, I have told thee truly (in the words of Bhīṣma) what the answer to the question should be according to the doctrine of Knowledge as expounded in the Sānkhya system! Listen now to me as I expound to thee all that should be done (for the same end) according to the Yoga doctrine. The uniting together of Intellect and Mind and all the senses, and the all-pervading Soul is said to be Knowledge of the foremost kind. That Knowledge should be acquired (through the preceptor's aid) by one who is of a tranquil disposition, who has mastered his senses, who is capable (by meditation) of turning his gaze on the Soul, who takes pleasure in (such) meditation, who is endued with intelligence and pure in acts. One should seek to acquire this Knowledge by abandoning those five impediments of Yoga which are known to the wise, viz., desire, wrath, cupidity, fear and sleep. Wrath is conquered by tranquillity of disposition. Desire is conquered by giving up all purposes. By reflecting with the aid of the understanding upon topics worthy of reflection, one endued with patience succeeds in abandoning sleep. By steady endurance one should restrain one's organs of generation and the stomach (from unworthy or sinful indulgence). One should protect one's hands and feet by (using) one's eyes. One should protect one's eyes end ears by the aid of one's mind, and one's mind and speech by one's acts. One should avoid fear by heedfulness, and pride by waiting upon the wise. Subduing procrastination, one should, by these means, subdue these impediments of Yoga. One should pay one's adoration to Fire and the Brahmans, and one should bow one's head to the deities. One should avoid all kinds of inauspicious discourse, speech that is fraught with malice, and words that are painful to other minds.

Brahma is the effulgent seed (of everything). It is, again, the essence of that seed whence is all this. Brahma became the eye, in the form of this mobile and immobile universe, of all entities that took birth. Meditation, study, gift, truth, modesty, simplicity, forgiveness, purity of body, purity of conduct and subjugation of the senses, these enhance one's energy, which (when enhanced) destroys one's sins. By behaving equally towards all creatures and by living in contentment upon what is acquired easily and without effort, one attains to the fruition of all one's objects, and succeeds in obtaining Knowledge. Cleansed of all sins, endued with energy, abstemious in diet, with senses under complete control, one should, after having subdued both desire and wrath, seek to attain Brahma. Firmly uniting the senses and the mind (having drawn them away from all external objects), with gaze fixed inwards, one should, in the still hours of evening or in those before dawn, place one's mind upon the understanding. If even one of the five senses of a human being be kept unrestrained, all his wisdom may be seen to escape through it like water through an unstopped hole at the bottom of a leathern bag. The mind in the first instance should be sought to be restrained by the Yogī after the manner of a fisherman seeking at the outset to render that one among the fish powerless from which there is the greatest danger to his nets. Having first subdued the mind, the Yogī

should then proceed to subdue his ears, then his eyes, then his tongue, and then his nose. Having restrained these, he should fix them on the mind. Then withdrawing the mind from all purposes, he should fix it on the (Buddhi understanding). Indeed, having restrained the five senses, the Yogī should fix them on the mind. When these with the mind for their sixth become centred in the understanding, and thus centred remain steady and untroubled, then Brahma becomes perceptible like a smokeless fire of blazing flames or the sun of effulgent radiance. Indeed, one then beholds in oneself one's soul like lightning fire in the skies. Everything then appears in it and it appears in everything in consequence of its infinitude. High-souled Brahmans who are possessed of wisdom, who are endued with fortitude, who are possessed of high knowledge and who are engaged in the good of all creatures, succeed in beholding it. Engaged in the observance of austere vows, the Yogī who conducts himself thus for six months, seated by himself on an isolated spot, succeeds in attaining equality with the Indestructible.

Stupefaction, distraction, power to present varied aspects in the same person or body, celestial scents, sounds and sights, the most agreeable sensations of taste and touch, pleasurable sensations of coolness and warmth, equality with the wind, capability of understanding (by inward light) the meaning of scriptures and every work of genius, companionship of celestial damsels,—acquiring all these by Yoga the Yogī should disregard them and merge them all in the understanding. Restraining speech and the senses one should practise Yoga during the hours after dusk, the hours before dawn and at dawn of day, seated on a mountain-summit or at the foot of a goodly tree or with a tree before him. Restraining all the senses within the heart, one should, with faculties concentred, think on the Eternal and Indestructible like a man of the world thinking of wealth and other valuable possessions. One should never, while practising Yoga, withdraw one's mind from it. One should with devotion betake oneself to those means by which one may succeed in restraining the mind that is very restless. One should never permit oneself to fall away from it. With the senses and the mind withdrawn from everything else, the Yogī (for practice) should betake himself to empty caves of mountains, to temples consecrated to the deities and to empty houses or apartments for living there. One should not associate with another in either speech, act or thought. Disregarding all things and eating very abstemiously, the Yogī should look with an equal eye upon objects acquired or lost. He should behave after the same manner towards one that praises and one that censures him. He should not seek the good of the one or the evil of the other. He should not rejoice at an acquisition or suffer anxiety when he meets with failure or loss. Of uniform behaviour towards all beings, he should imitate the wind. Unto one whose mind is thus turned to itself, who leads a life of purity and who casts an equal eye upon all things, indeed, unto one who is ever engaged in Yoga thus for even six months, Brahma as represented by sound appears very vividly. Beholding all men afflicted with anxiety (on account of earning wealth and comfort), the Yogī should view a clod of earth, a piece of stone and a lump of gold with an equal eye. Indeed, he should withdraw himself from this path (of earning wealth), cherishing an aversion for it, and never suffer himself to be a victim of delusion. Even if a person happens to belong to the inferior order, even if one happens to be a woman,

both of them, by following the track indicated above, will surely attain to the highest end. He who has subdued his mind beholds in his own self, by the aid of his own understanding, the Unborn, Ancient, Imperishable and Eternal Brahma,—which cannot be realized except by fixed senses, which is subtler than the subtlest and grosser than the grossest, and which is Emancipation itself.

Bhīṣma continued,—"By ascertaining from the mouths of preceptors and by themselves reflecting with their minds upon these words of the great and high-souled Ṛṣi spoken so properly, persons possessed of wisdom attain equality (about which the scriptures say) with Brahmā Himself, and live in the abode of Brahmā (Brahmaloka) till universal dissolution comes that swallows up all existent beings."

(*Mahābhārata*, *Śānti-Parva*, Chapter 240)

An Introduction to the Study and Practice of Yoga.

BY GOPINATH KAVIRAJ, M. A.

The esteemed Editor wants me to write something by way of introduction to the list of subjects proposed to be discussed in the present Yoga number. But the list is long and comprehensive, and it is difficult to touch all the subjects and bring them all within the compass of a small article. I shall not, therefore, venture to write any detailed introduction to the entire list of subjects, but shall make an attempt to give only a short outline of the subject of Yoga.

In ancient Indian literature, the term 'Yoga' has been very widely used in many different senses. But in its spiritual sense, notwithstanding its different implications, it fundamentally means the same thing. Whether you define Yoga as the union of the embodied soul with the Supreme Being, union of Prāṇa and Apāna, of the sun and the moon, of Śiva and Śakti, a suppression of the modifications of mind, or in any other way, fundamentally it makes no great difference.

MAHĀYOGA OR PŪRṆAYOGA

The *Yogaśikhopaniṣad* declares that natural Yoga is only one and not many. It is well-known as Mahāyoga among Sādhakas. This Mahāyoga itself takes different forms under different conditions and becomes what we call Mantrayoga, Haṭhayoga, Layayoga or Rājayoga.

MANTRAYOGA AND JAPAYOGA

The word Mantrayoga has been used in different senses in different places. But there can be no objection to our using the word in the sense of union of the soul with the Supreme through the power of Mantra. It is with the help of the Mantra or sound, when it becomes alive, that the Jīva gradually ascends the higher and higher regions of the spirit and ultimately transcending the sound reaches the abode of Supreme Bliss. The chief aim of Mantrayoga is to start with the Vaikharī, the gross or uttered sound or Śabda, and gradually pierce through the state of Madhyamā, the ideating movement of the word in the subtle body and enter the Paśyantī Vāk, the seeing sound or causal Śabda. Paśyantī is self-illumined, fully conscious and blissful. It is the indestructible and immortal power called the sixteenth Kalā of the Conscious Being. To attain to that state of Paśyantī Vāk is the

highest fruit of knowledge and realization of the Divinity, or of the infusion of spiritual power into sound. To reach that state means the fulfilment of the purpose of life of a soul. The unmanifest state of sound comes thereafter and that is the Turīya or the fourth state of sound. A regular current of sound is incessantly rising from the Mūlādhāra upward and that sound emanates eternally from the very centre of the universe. The soul attached to an external life is subject to the workings of his senses and is constantly running after sense-objects. He is utterly ignorant of this eternal, ever-working sound. When, however, by some process the outward movement of the senses is checked and the vital and the mental forces are brought to a standstill, the Sādhaka becomes competent to hear this internal sound. There is an artificial way of hearing the internal sound by means of Ṣaṇmukhī Mudrā. When the audible sound, which is caused by the striking of two things one against another, is dissolved into the Anāhata or the unstruck sound, the residue is only a combination of letters. The power and light of these letters are not tangible to any outward sense. When the courses of Iḍā and Pingalā are stopped and the life-force and mind enter the Suṣumnā channel, this eternal stream of letter-combinations called the Sāraswata Śrota is experienced. This stream leads the Sādhaka on to the Ājñā Chakra and thence piercing the Bindu it takes him to Mahābindu in the Sahasrāra, the thousand-petalled lotus of the brain. The Haṃsa-Mantra which the Jīva constantly repeats automatically along with his respiration is, by the grace of the Guru, transformed into the 'Soham' Mantra, when the course of life-force is reversed.

Asparśayoga or the Yoga of Touchlessness

There is mention of Asparśayoga in the *Māṇḍūkya-Kārikā* of Āchārya Gauḍapāda. The subject is not treated there in any detail. But the qualifying terms applied with reference to it give one an idea of what that form of Yoga could be. It is, indeed, the rarest form of Yoga. Yogīs of ordinary type cannot enter the plane of this Yoga. As the source of blessing and final bliss, this Yoga stands above all oppositions and may fitly represent the state of perfect security and fearlessness. In some works on Vedānta also, this Yoga is incidentally mentioned. Yogīs of lower calibre incompetent to reach the state of absolute consciousness without any external support are afraid lest they might lose themselves and have not the power nor the will to reach that high culmination where the seed of attachment to the world is utterly destroyed. Asparśayoga undoubtedly means a state of Asamprajñāta or Nirvikalpa Samādhi from which there is no return. It is the touch of the sense with the sense-object that gives rise to a corresponding mental perception. But when the senses are stilled and the mind is made vacant, there arrives a state where there is no touch with any sense-object. It indicates the mindless state of pure consciousness. According to the philosophy of Nyāya also, no perception is possible without the mind's contact with the sense of touch. For the mental and sensory nerves depend on the sense of touch for their operation. They are all airy nerves. Touch is the function of air. Thus in Asparśayoga or the Yoga of touchlessness, with the cessation of the movement of breath and the consequent withdrawal of the nerves to their unexpressed state, all modification of the mind ceases and the senses lie stilled. The soul is then self-illumined.

Śabdayoga or Vākyoga

The ancient Āgamas speak of a process of Yoga known as the Śabdayoga or Vākyoga. But very little is known about the significance and the

underlying truth of this Yoga today. The Vyākaraṇa Āgama of the Śaivāgama school also mentions it in some detail. Those who have studied *Vākyapadīya* of Bhartṛhari and its traditional commentary cannot be unacquainted with this form of Yoga, the principal aim of which is to carry the expressed word from its Vaikharī state back to Madhyamā and then overpassing Madhyamā to its Paśyantī state. To proceed then from Paśyantī to Parā, the supreme state where the word is unmanifest, and to settle there is an automatic movement and needs no effort. No course of Sādhanā is intrinsically directed towards it. The Vaikharī or the gross, audible word is always in a state of adulteration being full of innumerable forms of impurities. When the Sādhaka perfects himself in the process of Yoga given him by his Guru, he acquires the power to rescue every word from its gross state and purify it. The process of this purification is known as Śabda-Saṃskāra. When the word is thus perfectly purified or reformed, it is changed into a divine word or the Sanskrit language; in other words, it acquires the divine or Brahmic power. A single word thus transmuted by a Sādhaka brings to him the fulfilment of all his labour and the accomplishment of his object of life.*

He who ever succeeds in this kind of transmutation of a single word lives for ever in plenty and there is nothing that he does not or cannot possess. That one purified word manifests itself as a power and appears before him as the cow of plenty. Vasiṣṭha and other sages, who knew the secret of word, resorted to this process of transmutation and acquired great occult powers. When by means of Japa or repetition of a Mantra and other Yogic practices the alien impurities mixed up with the Vaikharī word are eliminated, the nerves of Iḍā and Piṅgalā are comparatively stilled and the course of Suṣumṇā opens up to that extent. Then with the help of the life-force the purified word takes an upward course through the Brahma-path of Suṣumṇā. This state of word is the subtle or the Madhyamā state. It is in this state that the Anāhata sound is heard and the gross word gets merged in that vast stream, made one with it and becomes conscious or alive. This is what is called awakening of the Mantra. When the Sādhaka reaches that stage, he has the power to know the mind of every being directly through the word. Distance of time and space cannot obstruct this course of vibration. This stage is followed by the appearance of the Solar God, the Śabda-Brahma, before the Sādhaka which means the appearance of his own divine self or the Deity of his worship in the form of the morning sun and dispelling all darkness from the sky of his heart. This stage has been described in the Āgamas as the stage of Paśyantī Vāk, word in the form of light. In ancient Vedic literature this stage has been called the attainment of Ṛṣitva, seerhood or revelation of the Mantra. Self-realization, realization of the Deity of worship, opening of the eye of knowledge, revelation of the eye of Śiva, awakening of the sixteenth Kalā, or the Absolute Self existing in the Self of the witness Puruṣa according to the Sāṅkhya philosophy—all these are various states of Paśyantī Vāk. The way to the stage of Parā is an infinitely greater secret than the way to Paśyantī. It would be therefore out of place and competency to write anything about it here.

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* एकः शब्दः सम्यग् ज्ञातः सुप्रयुक्तः स्वर्गे लोके च कामधुग् भवति ।

"A single word, perfectly known and used rightly and accurately, becomes the fulfiller of all desires in this world as well as in the higher world.'

The path of Yoga and the path of Viyoga

The general reader may not be acquainted with the distinction between the path of Yoga and the path of Viyoga (discrimination). It is, however, true that from the supreme spiritual standpoint there is no distinction between these paths at all. But from the point of view of practical life, there is a distinction which makes a vital difference in the attainment of perfection according to the two paths. The state in which the Jīva wanders about in the world is a state in which the subtle and the gross parts of the being remain intermingled. Not only that, but the subtle is surcharged with the gross and the gross with the subtle elements. Thus taking an impartial view, it will be discovered that neither of the two can exist without the other. The subtle lies hidden in the gross as fire in the wood, as oil in the oil-seed, or as butter in milk. Therefore, there must be some process by which the subtle could be separated from the gross. The process that the Sānkhyas lay down is a process of Viyoga, the discriminating process. The discrimination of the five sheaths in the Vedānta may also, in a way, be included in it. The Yogīs point out that when the whole process of Viyoga is thoroughly gone through, then it becomes necessary to establish a union between the two. The two things as separated from each other by the discriminating process of Viyoga are not really separate but only two apparent forms of the one supreme principle. To know that principle is necessarily the work of a process of Yoga. When the gross and the subtle are unified and transformed into that supreme reality in the highest culmination of Yoga, it is then realized that both these forms, the gross and the subtle, are the evolutes of the Original One without the second.

Let us illustrate the matter with a view to enable the general mind to grasp it more clearly. Those who have a knowledge of the Śāstras and know something of spiritual philosophy are not unaware of the fact that like the gross body the Jīva possesses a subtle body. This subtle body is so intimately connected with the gross body that it cannot separate itself at will from the latter without a long course of practice in the process of effecting this separation. But even though one may not be able to separate it, one can experience its separateness in a number of ways. In dreams and certain experiences of the waking state as well as through careful observation by trained eyes of the process of death, this separateness of the subtle body from the gross becomes evident. There is a process resembling the process of extracting oil from the oil-seed through which the subtle body may be separated from the gross body. It requires a long course of practice and all practicants can do it at least partially, if not wholly. When the subtle body is separated, the gross body lies inactive and inert as a clod of earth, and the subtle body goes out to roam about in different places. When it comes back and enters the gross body, the latter again becomes active and conscious as before. The subtle body is not obstructed in its movement by any physical barrier nor is it influenced to any appreciable extent by any law of the material world. There are Yogīs who while they are shut in their rooms go out with their subtle body, leaving the gross body on their seats. Nothing hinders their exit. They penetrate the walls and roam about in the outer world. Their gross body in this state lies lifeless within the four walls of the room. Anybody can see it with his own eyes. The body in the room is the gross body and the body that is gone out and roaming about is the subtle body. Both are interconnected and yet separate. This

separateness is realized through the practice of the path of Viyoga. There is a further stage where it is difficult to determine whether the body referred to above is gross or subtle. For it has been observed that a Yogī went out of his room which was found closed and bolted from within after he went out, but his gross body was not there on his seat, which meant that he went out with his entire body. He roamed about in different places and was even seen by his acquaintances. It need not be said that the body that went out was not the ordinary physical body. For an ordinary physical body could not have penetrated the obstructing wall or the closed doors of the room. Nor the body which thus made its exit was only the subtle body. For in that case, the physical body would have remained lifeless there on the seat. It was therefore neither the ordinary physical nor the ordinary subtle body. Yogīs call a body like this a Siddha Deha, a perfected body, attained by an intense unification of the two bodies. The body thus perfected functions both as a subtle and a physical body, and therefore it may be said to be a subtle body and at the same time a physical body. But, in fact, it is neither of them. It is a perfection arrived at through the path of Yoga as distinguished from Viyoga. Yoga of this kind is not possible in the very beginning. The two parts of the being mixed up with each other have first to be separated by the process of Viyoga and then unified and made one by means of Yoga.

This is, in short, the outline of the two paths of Yoga and Viyoga. To attempt to write something more in this connection here would be out of place.

NĀDĀNUSANDHĀNA OR THE HEARING OF THE SUBTLE SOUND

Śabdayoga has already been explained to a certain extent and the reader may have got an idea of what it is to hear the subtle sound. The Jīva in bondage is constantly moving along the course of Iḍā and Pingalā with the inspiration and expiration of breath. The doors of the Suṣumṇā are almost closed to him and hence his mind and senses are outwardly inclined. The ceaseless subtle sound in the deepest depth of the universe constantly resounding in the spacious firmament is inaudible to him, distracted as he is by his mental modifications and vital desires. But when by the grace of the Guru, or his personal effort on a particular line the course of Suṣumṇā is opened to him, his vital airs stabilize themselves and becoming subtle enter that channel, and the mind through that void space hears the Anāhata sound. A constant hearing of the sound brings purity and peace to the mind. And when the mind attains to a state of perfect peace, the sound is no longer heard. Then the conscious soul is seated in the Self and is freed from all touch of the outer world.

Nāda, or the subtle sound, is originally one but in its relation to different conditions it is divided into a number of planes or levels. The Yogīs have generally spoken of its seven levels. That which is known as Onkāra or Praṇava, is the original unconditioned sound-principle. The grammarians and a few of the ancient cults of Yoga have explained it by the term 'Sphoṭa' which means bursting, splitting. This Sphoṭa is the corresponding word to denote the Eternal Being, the Brahma. That is to say, its utterance leads to the cognition of Eternal Brahma. That Praṇava is the word to signify God means the same thing. The significator 'Sphoṭa' is described as Śabda-Brahma and the Being signified as Para-Brahma. Thus in a way Brahma itself is its own revealer. It need not be pointed out that self-luminous Brahma cannot be illumined

by anything other than Itself. But so long as the Sphoṭa or the sound-principle is not revealed to the Jīva, it has no practical utility for him. It is, therefore, that the Yogīs resort to the revealing process of the sound according to the rules laid down for the purpose. The awakening of the Kuṇḍalinī is in some respects a similar process. The Nāda begins to rise from the Mūlādhāra and climbing upward reaches the Sahasrāra and is absorbed there. When the mind of the Sādhaka is unified with it, it rises up to the state of Supreme Brahma and is transformed into Spirit or Consciousness or gets absorbed in the latter.

An elaborate description of the subject of Nādānusandhāna is found in *Haṭhayogapradīpikā*, *Yogatārāvalī* and many other works on Yoga.

Asamprajñāta Samādhi

According to the Yoga philosophy of Patañjali, Asamprajñāta Samādhi is of two kinds, Bhava-pratyaya and Upāya-pratyaya. A perfect control of all modifications of the mind is what constitutes Asamprajñāta Samādhi. The mind is closest to the soul and the relation between them is the relation of master and servant. On his return from the state of Samādhi the witness Puruṣa loses his consciousness of Self and gets identified with the mind with all its modifications and is moulded into the form of those modifications. But when the modifications are suppressed, transformation of the Self into their form becomes impossible. In this state of the absence of modifications, the soul is restored to its consciousness of the seer or the witness Puruṣa. Or a deep ignorance overpowers him and he is lost, on the one hand, to all sense of world-objects and on the other, to its own reality. This is what the Śāstras call as the state of dissolution of nature or a Jaḍa or insensate Samādhi. Yogīs never aspire after it. In this state the mind is stilled and quieted and in that sense it forms an aspect of Asamprajñāta Samādhi. But as it is devoid of consciousness it is not at all a Yogic state. It is, according to Patañjali, the Bhava-pratyaya type of Asamprajñāta Samādhi. The real Yogic state is the Upāya-pratyaya Asamprajñāta as is well-known among Sādhakas. By 'Upāya' is here meant Prajñā or pure knowledge. The Asamprajñāta Samādhi attained as the result of the mind being quieted after the illumination of perfect knowledge cannot at all be compared to the Asamprajñāta state attained before the mind is illumined. Although the mind becomes temporarily quiet in the state of Bhava-pratyaya, it is bound to awake again with all its impressions in due course of time, for the impressions are still there lying dormant. But in the case of pure knowledge illumining the mind, the impressions are gradually burnt up and the resultant Asamprajñāta Samādhi does not leave any scope for the mind to awake again. This state may in a way be described as a foretaste of Kaivalya, the perfect detachment of soul from matter.

The Buddhist Yogīs speak of two kinds of mental control, Pratisankhyā-nirodha and Apratisankhyā-nirodha. These are almost the same as Upāya-pratyaya and Bhava-pratyaya Asamprajñāta Samādhis described by Maharṣi Patañjali. It is not at all desirable for Yogīs to attain the state of Asamprajñāta Samādhi without having first entered into Samprajñāta Samādhi. Unless the afflictions of Avidyā, etc., are destroyed by the fire of Knowledge, the suppression of the modifications of the mind alone does not enable one to establish himself on the Self. There is no means of destroying the seed of ignorance except through Knowledge. Even Kriyāyoga *i.e.*, austerity, reading and understanding of one's own scripture over and over again and devotional

worship of God according to rules laid down for the purpose, cannot by itself eliminate the root of ignorance. This does not, however, mean that Kriyāyoga is a fruitless endeavour. For it is by Kriyāyoga that the gross impressions of the mind are purified and reduced to a subtler form. Then when the fire of Prasankhyāna or Knowledge is kindled, this subtler form is burnt and destroyed for ever. In every stage of Samprajñāta Samādhi, Knowledge develops being supported by it. Then Sālamba or supported Knowledge attains perfect purity in the Sasmitā stage. This form of perfection is technically known as 'Gṛhītasamāpatti.' Faith, energy, remembrance, Samādhi and pure Knowledge—this is the natural sequence in the process of development of Knowledge. "The man of faith acquires Knowledge", says the *Gītā*, thus placing faith at the base of the whole process. A man without faith is utterly incapable of developing it, even if he makes the best of efforts. In the Bhava-pratyaya Asamprajñāta Samādhi, the mind is suppressed, but ignorance is not dispelled. The conclusion of the Yogaśāstra is that so long as ignorance persists together with the unreal external consciousness born of it, the soul cannot find liberation.

NIRMĀṆA-KĀYA AND NIRMĀṆA-CHITTA

The science of Yoga deals in a special manner with Nirmāṇa-kāya and Nirmāṇa-chitta, the body and mind as produced and assumed by the will of a Yogī. Advanced Yogīs actually create such bodies occasionally to meet certain needs. There being no mention of such things in our ordinary (non-Yogic) literature, most people lack even a remote idea of them. The body we are ordinarily acquainted with is the material or physical body. It is a creation of the five elements in contact with each other, the material cause being either all the five elements or only one out of them with the rest as auxiliaries. Behind this creation or combination of matter lies the Prārabdha Karma of the soul as acquired in the previous life. The length of life in such a body and joys and griefs to be experienced through it are all determined by the same Prārabdha. But the Yogīs can and do create, by the power of their will, such bodies as have nothing to do with Prārabdha. There are various methods of doing it. It can be done by the power of Mantra or under the influence of some substance or element or as a result of some askesis or the perfect Yogī's own power of Yoga. The very fact of a special birth aided by some past action of a special merit also becomes a means of creating such a body. The Nirmāṇa-deha or the created body is also called Nirmāṇa-chitta or created mind from a different viewpoint. Udayanāchārya in his *Nyāya-Kusumāñjali* speaks of Nirmāṇa-kāya while referring to the Pātañjala cult of Yoga. The Buddhist scriptures also mention the term along with the terms Dharmakāya and Sambhogakāya. All these kinds of bodies have been specially described in many Buddhistic philosophical works of the ancient and middle ages. Works of such Āchāryas as Vasubandhu, Asanga and Haribhadra are specially recommended for a general study of the subject. Pañchaśikhāchārya has mentioned that the great Ṛṣi Kapila had once assumed a Nirmāṇa-chitta and taught *Saṣṭi-Tantra* to his disciple Āsuri through such a body. Nirmāṇa-kāya and Nirmāṇa-chitta are not two different things, as are our ordinary mind and body. For the form created by the will-power of the Yogī, apparently though like the physical body, is in fact nothing but the mind itself. It is well-known that these Yogic bodies or minds are the creations of the power of the will.

These Yogic bodies and minds, though they are one and the same

thing, are yet made to appear as different. Created minds of this type are said to be of two kinds, the Prayojaka Chitta and the Prayojya Chitta, but this difference lies only in the functioning. The mind created out of the will of the Yogī contains no deposit of Karma, bright or dark, in it. A mind created by other means is never free from impression or Saṃskāra of some kind or another. Therefore, when a Yogī has to impart some higher knowledge to his disciple, he creates a Nirmāṇa-chitta for the purpose. When knowledge is thus given there is no possibility of error creeping into it. A Nirmāṇa-chitta of this kind is, in fact, the Guru-deha, the form of the Guru. Imparting of spiritual knowledge through a physical body cannot be done without the element of error. The Nirmāṇa mind or body is the creation of Asmitā, the pure ego. The Āchārya-deha as spoken of by the Jain teachers is in many respects of this nature.

BRAHMACHARYA AND ŪRDHVAREṬĀ

No spiritual progress is possible without a strict observance of the discipline of Brahmacharya. The Vedic, Tantric, Buddhist, Jain and other religious sects of the world equally emphasize on its need. The Ṛṣis who laid down the rules for the four Āśramas gave the first place to Brahmacharya in the order of Āśramas. No power of whatever kind, physical, mental or spiritual, can be gained without Brahmacharya, and without power attainment of success in any undertaking is as impossible as building a castle in the air. The Upaniṣad says, 'नायमात्मा बलहीनेन लभ्यः'—"Ātmā or Self is not attainable by the powerless". It is, therefore, an undisputed fact that Self-Realization is impossible without Brahmacharya. It will require a volume to explain in any detail the true nature of Brahmacharya. But the scope of the present article being rather restricted, only a few of its most important features are here indicated.

Ordinarily Brahmacharya is understood only in the sense of retention of the vital fluid. This is undoubtedly one of the chief features of Brahmacharya, and, when it is successfully done, all other aspects of the discipline become easy of accomplishment. Some people define Brahmacharya ás practice of restraint from the well-known eight forms of sexual indulgence. This definition also is based on the idea of retention of the semen as the chief aim of Brahmacharya. This kind of limited Brahmacharya is, however, a part of the first limb of Yoga known as Yama. The Buddhists also give it the first place in their code of conduct or Śīla-Sampatti. The Jains and other religious cults also give a similar place of importance to it. The Dharmaśāstras and the Gṛhya and other religious Sūtras of the Vedic Ṛṣis lay down many rules of conduct for the guidance of the Brahmachārī in his daily life.

Those who wish to go a little deeper into the subject will understand that the retention of the vital fluid, its purification and awakening to consciousness, these three are the real aims of the discipline of Brahmacharya. Any discipline that does not help one to reach Brahma or to enter the Brahmic path is no Brahmacharya in the real sense of the term. Those who lead the life of Brahmacharya as laid down in the Śāstras, always live and move in the various levels of the Brahmic consciousness. For when desire, wrong will, fickleness of the senses and all outward formations of the mind are done away with, there comes a state of comparative equilibrium of the fluid and that is the first stage or foundation of Brahmacharya. The emission of the drop of vital

fluid represents life of the world, whereas its stability brings the immortal state or liberation. As in Mathematics the centre of a circle or a triangle is called a Bindu or point, so also the experts in physiology name the centre of the physical body or sheath as Bindu or point. That which supports the material sheath or the gross body is centre or point of the gross or material body. Similarly, the sheaths of life, mind and Vijñāna (discrimination) which together constitute the subtle body have each a Bindu or point in their respective centres. In the language of Vedānta, generally the sheath of Ānanda alone is called the causal body. Needless to say that this also has a centre of its own which is known as the Amṛta-Bindu, the point or drop of immortality. All these Bindus are only the regional and impressional differentiations of the one supreme point, the Mahābindu. So long as these differences in conditions persist, these differentiations also are inevitable. The Sādhaka has to accept them as truths of different levels and gradually try to surmount them. So long as the cause of the downward course of the Bindu is not removed, far from sending it to the upward course, it has not yet even been stabilized. First comes the stability of the Bindu and then follows the ascent on the stage of Ūrdhvaretā, sending of the sex-energy to an upward course. The thing will be easily clear to those who know the secret of the occult Kāma-Bīja and have, by following the instructions of the Guru, fully realized the secret of transcendent Rasa. The Haṭhayogīs declare that when the Bindu (vital fluid) is stabilized, the vital force also becomes stable and with the attainment of stability of the vital force the Bindu becomes automatically stable. Similarly, the mind is connected with the Bindu and the vital force is connected with the mind. When, therefore, any of these three is skilfully brought under control, the other two also become easy of control. Works on Haṭhayoga and the *Yogavāsiṣṭha* contain many useful hints relevant to the subject. This conclusion of the Śāstras is full of the deepest meaning; for it has been already stated that it is the same Supreme Bindu which manifests itself in different forms on different levels of existence. Thus, when a Sādhaka succeeds in bringing under control any one of these three centres, that by itself effects a radical elimination of all outward tendencies of the other two planes and the points (Bindu) of those planes also are stabilized.

When the eye sees a form and the ear hears a sound and the other senses receive their corresponding objects, what happens is that the point in the bodily centre emits its energy which takes by reflection the form of the different objects present before the different senses. Without the emission of the Bindu, no object can be felt or received by the mind. So long, therefore, as objects are received through the senses, one is not free from Vyabhichāra (faithlessness) although he may retain the semen in the ordinary sense. When all differences are eliminated from consciousness and the One Supreme Brahma is realized everywhere, then it may be understood that the Sādhaka has risen above Vyabhichāra (faithlessness) and is firmly established in Brahmacharya. Without the emission or displacement of the Bindu, the integral and transcendent Brahma also cannot automatically manifest itself before its own Self. Thus the Self-revealing state of Brahma in which the One Absolute Pure Consciousness is revealed to itself is also a state of Brahmacharya. The emission or displacement of the Bindu in that state takes place in a straight path and hence it does not interfere with the consciousness of non-dual oneness.

No differences of any kind are felt to be existing, nor the existence of the objective world. This state is called Upakurvāṇa Brahmacharya and has a mystical significance. Upakurvāṇa Brahmacharya as practised in society according to the injunction of the scriptures is only an imitation of the same. Corresponding with the three modes of nature, Upakurvāṇa Brahmacharya also is of three kinds, bright, red and dark. An enlargement on the point is not intended here. But in what is called the Naiṣṭhika Brahmacharya, there is not the remotest possibility of emission of the Bindu. It is, therefore, an attributeless state of Brahmacharya and is included in the state of unmanifest existence. From the social standpoint, Brahmacharya means both practice of celibacy as well as leading a life of restraint even in the state of marriage. Even a slight attachment to any other woman is a fall from the state of Brahmacharya. Such attachment is regarded as Vyabhichāra, faithlessness. Even attachment to one's own wife makes the Brahmacharya of the householder divided into three types, Sattvic, Rajasic and Tamasic, according to the control exercised over mind varying with the modes of nature.

So long as the Bindu is not wholly purified, no amount of skill and practice of restraint would make it stable. For as soon as a definite period is past, the impurities of impressions of previous experiences become predominant and pull the Bindu in its downward course. In the Vedic and Tantric forms of Sādhanā various processes have been laid down for the purification of the Bindu. Vajrayāna, Mantrayāna and Sahajayāna disciplines of the Mahāyāna cult of Buddhism also describe some fine and natural methods of purification of the Bindu. Even for a higher accomplishment in Haṭhayoga, stability of Bindu has to be achieved by some means or other. When the Bindu is purified, it becomes naturally stable. The stabilized Bindu has then to be roused by an occult process. When it is roused it begins to flow in an upward direction. This upward course of the Bindu is only another name for the ascending flow of the awakened Kuṇḍalinī towards the Sahasrāra above. The Bindu gradually leaves its gross form and becomes subtle, subtler and ultimately the subtlest when it meets the Mahābindu in the pericarp of the thousand-petalled lotus. This is what is called the Amṛta-bindu or the sixteenth Kalā (full state) of the moon of Chit or Consciousness. The secret of the rite of Upanayana or initiation lies in piercing the knot in the navel and raising the Bindu and sending it to the upward course. Unless it is raised above the navel centre, the Bindu cannot be free from the force of gravitation. To live within the orbit of the force of gravitation is to live in the objective world. The way out of it lies in disentangling the Bindu from the world of objects and making it pure to direct it upward to the path of the Brahma. When the Bindu being aroused begins to flow upward it is then that the Nāda or internal sound, is made audible. It is above the navel centre that the natural play of Sound and Light is experienced. This is the state of Śabda-Brahma in motion. When the experience in sound and light reaches its perfection, the stage of highest ecstasy, Parama-Bhāva, follows and the Knowledge of Self is revealed. For a detailed account of this matter one is requested to study the subject of Dīkṣā-tattva (the secret of initiation) and the correlated purification of the Ṣaḍadhvas.

Success in the practice of Brahmacharya, according to Sage Patañjali, leads to the acquisition of energy and strength. In the course of its description of what constitutes faith, the

Yoga-Sūtras have indirectly described the state of the Brahmachārī. The strength gained from Brahmacharya brings out the latent divine energy or the hidden electric force and when this energy is developed in abundance the fickleness of mind is cured, the vital movement is brought under control and the mental movement is singly directed towards the goal. This is what is otherwise known as the state of Dhyāna (contemplation) or Smṛti (remembrance) and this is also the state of Upāsanā (Devotion). When these are gradually intensified, the mind attains the state of Samādhi. In that state all the coverings are removed and the object of meditation is revealed through the lustre of its inherent light. The mind gets utterly lost and the object of meditation or the Divine Self alone remains as the only object of experience. It need not be pointed out that the object of meditation in this state is only a form of the mind itself and nothing more. The light thus revealed is what is called the budding of Knowledge or the opening of the eye of Knowledge.

When this Knowledge is possessed and restrained, a further state of Self-awareness called Asamprajñāta Samādhi is reached, which is the state of Yoga in the true sense of the term. That Brahmacharya is indispensable for the attainment of perfection in Yoga has been perhaps made clear by this short account of the discipline of Brahmacharya.

Siddhis and Spiritual Harm

As to the importance of Siddhis or Yogic accomplishments in spiritual life, many different ideas are current in the world. To refer to them all is beyond the scope of the present article, but it is yet necessary to consider what the utility of a Siddhi is and where a particular Siddhi may be regarded as an obstacle to spiritual progress. Many people believe that Siddhi is not a desirable thing and to possess it is to hinder the progress of a Yogī in the spiritual path. There is, no doubt, a certain element of truth underlying this belief. But on the whole the notion appears to be a wrong one. Everything in the world can be put to a right or a wrong use, but the thing itself remains unaffected by the use to which it may be put. Fire because it burns the limbs of an ignorant child should not be blamed or discarded by a prudent man. The fire is bound to work according to its nature. A wise man is he who knows this nature and uses it to his best advantage. It may be used both for serving a good and an evil purpose. But fire cannot be held responsible for the use to which it may be put. The use or abuse of every energy and power may be understood on this analogy.

Madhumatī and Obstacles to Yoga

The school of Yogīs with which the name of sage Patañjali is associated, divides Yogīs into four classes. The first of them is called 'Prathamakalpika'. Yogīs of this class enter the discipline of Yoga only after attainment of success in the eightfold discipline of Yoga and therefore they are regarded as belonging to the lowest class of the Yogic order. They are accomplished in the gross form of Samādhi, *i. e.*, Samādhi of the Vitarkānugata type, and the inner light has just begun to appear in them. Without Samādhi or absorption of the mind, inner light cannot make its appearance. But even when the inner light has appeared, it has to be gradually purified. So long as this purification is not attained, the Yogī has not the power to subdue the elements and ascend to the higher region of Yoga.

After surmounting the Prathamakalpika stage, the Yogī enters the second stage called 'Madhumatī'. The mind of the Yogī at this stage becomes exceedingly pure and Devatās, Ṛṣis and Apsarās come to him and try to allure him into various kinds of temptations of a higher type. An aggravation of attachment and egoism is natural under the circumstance. But the Yogī who is resolved on attaining the Pure Self beyond the Guṇas looks upon all these allurements as things unworthy of his attention. When a Yogī thus subdues himself and with a heart strengthened proceeds further in the path, he gradually overcomes all these fears. This Madhumatī stage is ths stage of trial of the Yogī. In the first stage when the mind is not sufficiently purified, Devatās and other celestial beings do not take the trouble of alluring the Yogī. In the third stage the Yogī has the power to create out of his own will all those things which come to him as temptations and having developed a divine nature has nothing to fear from these allurements.

In the third stage, the Yogī by the power of his purified light of Knowledge subdues the five conditions of the five elements and five conditions of the five senses and becomes the conqueror of both the elements and the senses. When the elements are conquered, the body of the Yogī becomes as strong and powerful as the thunderbolt of Indra and the great eight Siddhis of Aṇimā (power of atomizing the body), Laghimā (power of making the body light), Mahimā (power of extending the body to any size) and Garimā (power of increasing the weight of the body) and so on, are possessed by him. The body of this type of Yogī remains unaffected by the five elements, and no material object can exercise any influence over it. Conquest of the senses brings to him the power of moving physically with the velocity of the mind, of spreading his influence all around and victory over Primordial Nature. The Science of Yoga describes all these Siddhis under the title of Madhupratīka. Yogīs who have conquered the elements and senses and have come to possess these occult powers are undoubtedly in a state of Purity and Power which exceeds what obtains in the plane of the Devatās. There is, therefore, no possibility of any ordinary Devatā alluring such a Yogī. With the conquest of the five elements and five senses the Yogī comes to possess the power of creation, preservation and destruction, and a pure spirit of detachment informs his mind. He would be afflicted by no want of any kind to make good which he could be allured into temptation.

When the Yogī crossing the region of the elements and the senses enters the region of Asmitā, he becomes omniscient and comes to possess the power to live at all times in all states of consciousness. In Yogaśāstra the other name given to this power is Viśokā Siddhi. This is the state in which the Jīvanmuktas or Yogīs who are liberated while in this body, live. Beyond this, comes the stage of a higher detachment when the plane of the three Guṇas is left behind and the Yogī transcends the boundary line of the objective world and climbing upward establishes himself in the unmanifest Supreme. This represents the position of Yogīs of the fourth stage. Vyāsa, the commentator, has named this highest stage of Yoga as Atikrāntabhāvanīya.

HAṬHAYOGA

It is very difficult to declare who was the first teacher of Haṭhayoga. The ancient Indian teachers always held that all Śāstras originated from the Supreme Being. Haṭhayoga also is, therefore, held to have been taught

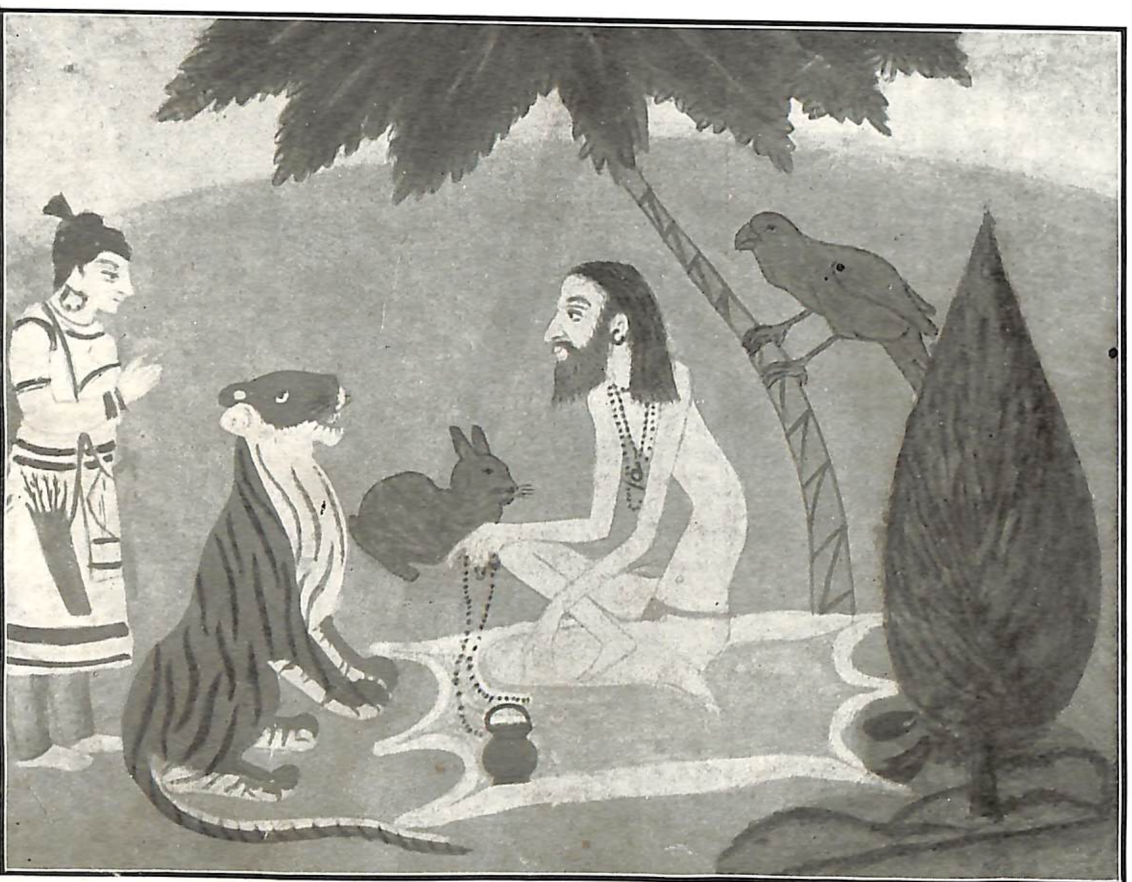
by the Divine Himself. The Haṭhayogīs declare that Śiva, the first Lord, is the original teacher of Haṭhayoga. Nothing can be said about the historical value of the mysterious way in which Matsyendranāth received this knowledge. There is, however, a legend about it related in many works on Haṭhayoga. Like Matsyendranāth, other Āchāryas of the Nāth school, such as Gorakhanāth Charpaṭi, Jālandhara, Kaneḍi, Chaturangī, Vichāranāth, etc., were adepts in Haṭhayoga and they spread its knowledge throughout the country. From a study of the history of the Nāth sect and its doctrines much useful knowledge can be gained on the science of Haṭhayoga. *Gorakṣa-śataka*, *Gorakṣa-Saṃhitā*, *Siddha-siddhānta-paddhati*, *Siddha-siddhānta-sangraha*, *Gorakṣa-siddhānta-sangraha*, *Amanaska*, *Yogabīja*, *Haṭhayogapradīpikā*, *Haṭhatattva-kaumudī*, *Gheraṇḍa-Saṃhitā*, *Nirañjana-Purāṇa* are some of the well-known works of this school which are available even today.

Haṭhayoga was well-known in India even before the appearance of Matsyendranāth and Gorakhanāth. It is said that in ancient times Sage Mārkaṇḍeya was a practicant of this Yoga.

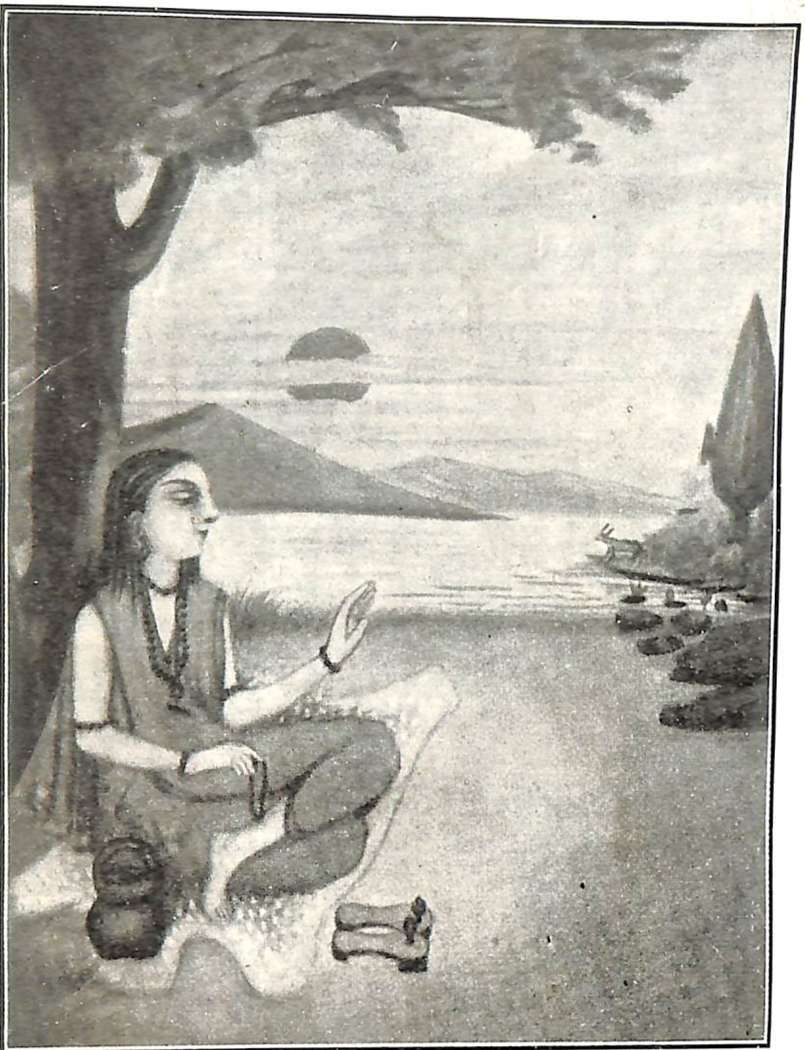
Haṭhayoga as taught by Gorakṣa is a Yoga of six limbs; Yama and Niyama are not included in them. But Mārkaṇḍeya advocated the practice of Haṭhayoga of eight limbs. *Yogatattvopaniṣad* also speaks of the eight limbs of Haṭhayoga.

The highest culmination of Haṭhayoga is Rājayoga. The Asamprajñāta Samādhi of Patañjali's philosophy is the same thing as Rājayoga. A progressive Sādhanā in Haṭhayoga leads to the accomplishment of Rājayoga and therefore the Āchāryas declare Haṭhayoga to be a ladder to ascend to the stage of Rājayoga. Through Rājayoga alone the practicant is able to free himself from the onslaughts of time. According to the *Haṭhayogapradīpikā*, terms like Samādhi, Unmanī, Manomanī, Amaratva, Laya, Tattva, Paramapada, Amanaska, Advaita, Nirālamba, Nirañjana, Jīvanmukti, Sahaja, Turīya are only different names of Rājayoga. Swātmārāma has plainly stated that when the movement of the breath is stopped by means of Kumbhaka, the mind becomes Nirālamba or supportless. Brahmānanda also has stated in his commentary that when the Samprajñāta Samādhi is followed by a state of identification with Brahma, the growth of higher detachment (Para Vairāgya) and with its aid a perfect state of tranquillity of the mind becomes necessary. All this goes to make it plain that Haṭhayoga naturally evolves into Rājayoga.

Purification of the body is the direct aim of Haṭhayoga. In the scientific language of the Yogīs it is known as Ghaṭaśuddhi, purification of the bodily vessel. According to *Gheraṇḍa-Saṃhitā*, the Ṣaṭkarma or six acts of purification of the body are Dhauti (cleansing of the stomach), Basti (enema), Neti (cleansing of the nostrils), Trāṭaka (unwinking gaze at some object), Nauli (whirling of belly from side to side) and Kapālabhāti (removing of the phlegm). By the practice of Āsanas and Mudrās, the body is made strong and steady. Pratyāhāra, Prāṇāyāma, Dhyāna and Samādhi bring respectively bodily firmness, lightness, self-revelation and unattachment. Many Āchāryas hold Āsana, Prāṇāyāma (or Kumbhaka), Mudrā (or Karaṇa) and the hearing of the internal sound (Nādānusandhāna) as the principal subjects of Haṭhayoga. Practice of Āsanas makes the body firm, healthy and light. "Rajas is killed by the practice of Āsana" (आसनेन रजो हन्ति) is a well-known maxim among Yogīs. A practice of Āsanas continued for a long time, according to prescribed instructions, eliminates all restlessness of body and mind. Disease is one of



Yogiraja Matsyendranath.



Guru Gorakhnath.



The Gorakhnath Temple at Gorakhpur.



the principal causes of Vikṣepa, mental and bodily distractions. Practice of Āsanas cures all ailments and extirpates sloth and burdensomeness of the body born of Tamas. The Sattvic energy of the body increases and the quality of Tamas dwindles, thus making the body light. When Āsana is made firm and habitual by a long practice, the process of Prāṇāyāma is made easy; but even then the Nāḍī-Chakras, centres in the subtle body, lie dormant and therefore the air cannot enter the subtle path of Suṣumṇā. Hence arises the necessity of cleansing the Nāḍīs or the subtle nerves, even before the Prāṇa is gathered and controlled. Unless the Nāḍīs are purified, there can be no possibility of arriving at a state of mindlessness, Unmanībhāva or Mano-nivṛtti. When Prāṇāyāma is done according to the instructions of the Guru, all impurities are cleared from within the Suṣumṇā. According to the *Śaṇḍilya Upaniṣad*, Prāṇāyāma for cleansing the Nāḍīs should be practised twice a day continually for a month.* Thinness of the body, brightness of complexion, retention of breath as long as desired, kindling of the gastric fire, hearing of the internal sound and perfect health—these are the sure external indications of the Nāḍīs having been purified.† The *Triśikha-Brāhmaṇopaniṣad* says that without perfection in Yama, Niyama and Āsana, Prāṇāyāma cannot be rightly done. Therefore in that imperfect state no attempt should be made to cleanse the Nāḍīs. Teachers of Haṭhayoga, on the other hand, declare that practice of Ṣaṭkarma is not necessary for all Sādhakas. Only when one or more of the three humours, Vāta, Pitta and Kapha, are disturbed, Ṣaṭkarma becomes necessary. One direct result of Haṭhayoga is attainment of thinness and lightness of the body when it is perfectly purified. Yājñavalkya and other Ācharyas lay down that Prāṇāyāma alone eliminates all impurities and therefore Ṣaṭkarma is not specially needed for the purpose.

The Sādhanā of Mudrā is intended to awaken and raise up the Kula-Kuṇḍalinī lying asleep at the entrance of the Suṣumṇā or the gate of Brahma. When the Kuṇḍalinī is awakened, the Chakras or centres and the knots are all pierced, the Prāṇa easily enters the Suṣumṇā, the mind becomes supportless and all fear of death is dispelled. Kuṇḍalinī, the sustaining Power is the basis on which the whole edifice of the science of Yoga has been reared. Mudrās are of eight kinds and their practice brings the practicant eight kinds of divine powers.

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* Commentators says that the periods fixed for the practice of this Pranayama are 43 days, three months, four months, seven months and a year.

† Thinness of the body is mentioned in the *Hathayogapradipika* and *Dasama Upanishad*. *Sandilya Upanishad* mentions lightness instead of 'thinness'. *Yogatattvopanishad* mentions both. According to *Siva-Samhita*, all impurities are removed when the Nadis are purified and there comes a proportionateness, pleasant smell and brightness in the body and the voice is made sweet.

Yoga of Divine Love.

BY PRAMATHA NATH TARKABHUSHAN.

The great devotee and poet Ramananda Ray says:—

प्रेमभक्तिरसभाविता मतिः
क्रीयतां यदि कुतोऽपि लभ्यते ।
तत्र लौल्यमिह मूल्यमेकलं
कल्पकोटिसुकृतैरवाप्यते ॥

"Divine Love, Devotion and Rasa—these are all synonymous terms. If the intellect permeated and enlivened by Divine Love is purchasable from anybody in this world, purchase it by all means. It is an incomparable thing. The intense yearning of the heart to get it is its only price. One secures that price through virtues earned in crores of Kalpas."

Another devotee and poet has sung:—

विशुद्ध प्रेमेर तत्त्व सुन मन दिया ।
यार स्वल्प हिल्लोले जुडाय तापित हिया ॥
प्रेम प्रेम करे सबे प्रेम जाने केवा ।
प्रेम त कखन नहे इन्द्रियेर सेवा ॥
आत्मारामेर लागि आर्ति यदि हय ।
सेइ त प्रेमेर तत्त्व महाजने कय ॥

(*Govindadas*)

The anguish or yearning of the soul to realize or please Him, who is delighted in Self and is ever-content with all desires fulfilled,—know that to be Love (प्रेम). To gather according to capacity beautiful objects of sound, touch, form, taste and smell and offer them as sacrifices to the fire of the senses—this cannot be the meaning and significance of the term Love (प्रेम). It is lust (काम). Prema and Kāma, Love and lust, are not one and the same thing. There is no lust in true Love. Nor is there any trace of Love to be discovered in lust. This supreme idea of the philosophy of Love has been clearly brought out in the above lines of Govindadas.

Divine Love is the highest end of human life. The Āchāryas of the Gauḍīya school of Vaishnavism have declared it to be the supreme or fifth object of life. It is not included in the four recognized goals of Dharma, Artha, Kāma and Mokṣa; but the four goals are included in it, because Ānanda or Bliss, which is the essence of the four goals, forms an integral part of it.

In Prema or Divine Love, there is the keenest desire for happiness, and yet it is not lust. This is the essence of the teaching of Bhagavān Śrī Gaurānga Deva. In the *Chaitanya-Charitāmṛta* of Krishnadas Kaviraj Goswami we read:—

आत्मेन्द्रियतृप्तिवाञ्छा तारे बलि काम ।
कृष्णेन्द्रियतृप्तिवाञ्छा तार प्रेम नाम ॥

The hankering of the Jīva to attain happiness through contact of the senses with their objects is called Kāma or lust. But this is not the same thing as Prema or Love. The hankering, which seeks to give satisfaction to the senses of Śrī Kṛṣṇa, who is the Soul of all beings and who constantly draws all beings towards Him by His infinite and transcendental beauty, is Love. He who comes to possess this Love through the grace of Śrī Kṛṣṇa will no longer regard Dharma, Artha, Kāma and Mokṣa as the goals of life. This is the sum and substance of the teachings of the Āchāryas of Gauḍīya school of Vaishnavism.

All the great philosophers of the world have unanimously declared Mukti, Salvation, to be the highest goal, the Supreme Puruṣārtha. Mukti, again, is said to be of two kinds—(1) Nirvāṇa, total extinction and (2) Jīvanmukti, liberation in this very life. Nirvāṇa is not possible so long as I exist. I fail to understand therefore how I can develop hankering for such Nirvāṇa. Next comes Jīvanmukti. That is a state which may be an object of desire by Jīvas merged in the world. If it is attainable, why should I not seek a state in which I shall continue to exist, and yet there will be no feeling of distress and sorrow; in which the senses as well as the objects of senses—sound, touch, form, taste, and smell—will exist; there will be contact between the senses and their objects resulting in its concomitant weal and woe, and yet suffering will cause me no distress, and pleasure will bring no elation. Śukadeva, Rājarṣi Janaka, Devarṣi Nārada, Maharṣi Yājñavalkya are instances of souls who have attained Jīvanmukti. The *Gītā* defines Jīvanmukti as follows:—

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम्।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता॥

"He who has no attachment to any object, who is not elated when anything fair happens nor dislikes when any evil takes place, his understanding is well-poised."

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते॥

"He whose mind is free from anxiety amid pains, who is indifferent amid pleasures, who remains untouched by desire, anger and fear, is called a sage of stable understanding."

It is such Jīvanmukti or salvation, which for ages past had been the supreme goal of life of Indian spiritual aspirants, and even now it cannot be said that it does not constitute the goal. Let us see what Śrī Sanātana Goswāmī says with reference to this Jīvanmukti.

स्वारामता त्वहङ्कारपरित्यागेन सम्भवेत्।
सुकरस्तत्परित्यागो मतस्तत्तत्त्ववादिभिः॥
अवान्तरफलं भक्तेरेव मुक्त्यादि यद्यपि।
तथापि नात्मारामत्वं ग्राह्यं प्रेमविरोधि यत्॥

(*Brihadbhagavatamrita*)

The identification of the Self with the body and the sense-organs is called Ahankāra. When this Ahankāra is dispelled by discrimination and exercise of reason, Swārāmatā or Jīvanmukti is attained. Men of wisdom aver that Ahankāra or identification of the Self with the body is not impossible of being transcended by a discriminating person. The practices of Devotion, viz., Śravaṇa, Kīrtana, etc., have not for their primary fruit this type of Jīvanmukti, which accrues to them of itself as their secondary fruit. Mukti or liberation is of various kind, such as Sālokya, etc. Jīvanmukti thus comes under the category of Mukti. Progress in the practices of Devotion, automatically brings Jīvanmukti, and yet like Sālokya and other forms of Mukti it is not desirable for a devotee. Because Jīvanmukti or Swārāmatā goes against Love. The supreme fruit of the practice of Devotion is growth of Divine Love. Want of a sense of satisfaction is the nature of Love, that is why a devotee can never be Ātmārāma, delighted in the Self. Love knows no end; infinite thirst for more and more of Love is the nature of Love.

The real purport of the above two verses of Śrīmat Sanātana Goswāmī is that Love is limitless, at no point it may be said to reach a state of satisfaction of the thirst for Love. This is the kernel of the teaching of Śrī Gaurānga. We shall discuss in this article as much of the subject as is necessary to bring out the truth underlying this teaching.

Man hankers after happiness and desires to avoid misery. But it is not possible to enjoy unalloyed happiness to the exclusion of misery so long as man carries the senses of 'I' and 'mine' with regard to the body and its possessions. The spiritual science of India has been striving from time immemorial to show suffering humanity the way to real, abiding, eternal peace. This has been admitted by men of experience all over the world. But there has been difference of opinion with regard to the way to eternal peace. Some say that it can be attained by the performance of prescribed duties to the exclusion of prohibited deeds. The Śruti clearly says—'अपाम सोममममृता अभूम' (We have drunk the Soma-juice, *i. e.*, we have performed acts enjoined by the Śruti, therefore we have attained immortality). The *Bhagavadgītā* also says:—

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

× × ×

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥

"Royal sages like Janaka have attained perfection by the discharge of Karmas.

"O Arjuna, I tell you the real nature of Karma, knowing which you will be rid of all evil."

On the other hand, the Śruti says 'प्लवा एते अदृढा यज्ञरूपाः' (This barque in the shape of sacrifices meant for crossing the ocean of worldly existence is not a strong barque).

Again,

'तद्यथेह कर्मचितो लोकः क्षीयते एवमेव अमुत्र पुण्यचितो लोकः क्षीयते, नास्त्यकृतः कृतेन ।'

Just as objects of enjoyment earned through Karma in this world get destroyed, even so objects of enjoyment in the world beyond earned through pious actions in the shape of sacrifices, etc., get equally destroyed. Thus Karma cannot lead to complete cessation of misery.

Realizing the futility of the philosophy of Karma another metaphysical school flouting this Karmavāda has established Self-Knowledge as the only way to eternal peace. They say that ignorance about the nature of the Self, *i. e.*, its reverse knowledge, is the root cause of all our miseries. The soul is indestructible. It is the embodiment of Existence, Knowledge and Bliss. The Self alone is *Sat*, truly existent; it is one without a second. The knowledge that there are objects apart from the Self is called Ajñāna (ignorance), Avidyā or Māyā. So long as this Ajñāna or ignorance persists man is bound to be in the clutches of misery and sorrow. When the knowledge 'अहं ब्रह्मास्मि'—'Self is Brahma', 'Brahma is Self'—gets confirmed, this ignorance automatically disappears. Such Self-Knowledge cannot be acquired by actions. When the Knowledge of the truth of the Self comes in the form of realization by the practice of hearing, reflection and constant meditation, ignorance or sense of duality which is the root of all sufferings dies away. Annihilation of duality is liberation, that is eternal peace. But as there is no existence of Jivahood in this liberation, though it may be desirable to a man who has developed extreme dispassion for the world, it does not appear desirable to all.

The Jīva in bondage craves for liberation, but if the knowledge dawns on him that he will cease to exist in that state of liberation, there are very few who will desire it. All people cannot hanker after such liberation. So the Lord addressing Arjuna says in the *Gitā*:—

'अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ।'

The path of the Unmanifested, or liberation in the form of attainment of the state of Absolute Brahma is very difficult for those who possess identification with their bodies.

Vidyāraṇya Swāmī also says in the *Pañchadaśī*—

मग्नस्याब्धौ यथाक्षाणि विह्वलानि तथास्य धीः ।
अखण्डैकरसं श्रुत्वा निष्प्रचारा बिभेत्यतः ॥

"Just as the senses of a man fallen into the shoreless ocean get deadened, even so ordinary men take a fright and their intellect gets deadened when they hear of one indivisible Brahma."

There is another kind of liberation, which is called Jīvanmukti, liberation in the present state of life. There is little possibility that all people will cherish this as their goal, because there is a sense of satisfaction in it, the happiness it gives is not attended with thirst for more and more of such happiness, therefore it cannot be dear to all, as has been already stated.

These arguments definitely prove that though the attainment of heaven or total extinction of Self (Nirvāṇa) may be possible by Karma and Jñāna, they cannot lead to the fullest growth of manhood in the form of the attainment of the highest Puruṣārtha (object of life). Such complete growth does not lie with Knowledge exclusively or with Feeling exclusively, but in a proper synthesis of Knowledge and Feeling. Divine Love which marks the highest expression of manhood depends on this synthesis.

Along with the desire to see God—who is the soul of the Universe, the store of infinite beauty and sweetness—dedication of Self in the service of God existing in all beings according to one's capacity is the sweet-flavoured goal of Divine Love. This is Yoga of Divine Love.

The supreme ideal of this Yoga are the Gopīs of Vraja. Love of the Gopīs is the highest goal of a devotee's life. In this Love there is no trace of any desire for enjoyment or self-gratification except the service of God with body, mind, senses and life itself, and thus bring pleasure to Him who is ever complete and delighted in Himself. There is no other element in this Love. In describing the nature of this Love, Kaviraja Krishnadas Goswami says:—

कृष्णमयी कृष्ण तार अन्तरे बाहिरे।
याहाँ याहाँ दृष्टि पड़े तांहाँ कृष्ण स्फुरे ॥

"Śrī Rādhā is completely merged in Śrī Kṛṣṇa; within and without Her dwells Śrī Kṛṣṇa; whithersoever She casts Her glance She sees Kṛṣṇa, Kṛṣṇa alone."

This absorption in Śrī Kṛṣṇa is not out of desire for Her own enjoyment but due to the intense desire to make Śrī Kṛṣṇa happy by Her service. Though Śrī Kṛṣṇa is of the nature of Bliss and merged in His own delight, though He has no desire unobtained and is complete by Himself, yet He possesses one desire, it is the ever unsatisfied desire to make the innumerable Jīvas taste of the joy of Infinitude (भूमानन्द) ridding them of the three kinds of suffering, Adhibhautic, Adhidaivic and Adhyatmic; Jīvas who go through untold miseries because they are forgetful of Him. It is because of this desire that Śrī Kṛṣṇa feels satisfied when Jīvas in whose body He dwells in a partial form are served. This service consists in the service of the distressed, ignorant and suffering humanity. The growth of Divine Love in the heart of a devotee is indicated by an insatiable desire for such service. This desire forms the basis of the current of Gopīs' Love. It is no exaggeration to describe the picture of the Love of Śrī Rādhā portrayed by Śrī Rūpa Goswāmī, the great poet of the sentiment of Divine Love, to bring out this fact, as incomparable even in the domain of devotional literature. In his *Vidagdhamādhava* he speaks of Śrī Rādhā's Love as follows:—

प्रत्याहृत्य मुनिः क्षणं विषयतो यस्मिन् मनो धित्सते
बालासौ विषयेषु धित्सति ततः प्रत्याहरन्ती मनः ।
यस्य स्फूर्तिलवाय हन्त सततं योगी समुत्कण्ठते
मुग्धेयं सखि पश्य तस्य हृदयान्निष्क्रान्तिमाकाङ्क्षति ॥

"Friend, this girl, Rādhā, is always striving to engage the mind on worldly objects withdrawing Her mind from Śrī Kṛṣṇa on whom the sages constantly seek to attach their minds withdrawing the same from objects of the world. This simple girl, Śrī Rādhā, desires to remove Śrī Kṛṣṇa from Her heart, or perhaps to withdraw Herself from the heart of Śrī Kṛṣṇa, to realize whom even for a moment in the core of their hearts the Yogīs are ever anxious."

The real nature of Love lies in this sincere desire to banish from one's own heart the Lover, who is all in all, the delight of the soul and of the nature of Bliss, or to remove oneself from the heart of the Lover for His satisfaction. The secret of this Love has been revealed only through the Love of the Gopīs. It has no relation with the selfish desire of enjoyment or satisfaction of the senses. To accept the vow of service through self-effacement to give satisfaction to the beloved Lord marks the culmination of Love as shown by the Gopīs. It is this idea which has been beautifully expressed by Śrīpāda Rūpa Goswāmī in the above extract from the *Vidagdhamādhava*. Another picture of the Love of the Gopīs drawn by him in the *Vidagdhamādhava* is also worthy of consideration. Thus:—

धारा बाष्पमयी न याति विरतिं लोकस्य निर्मित्सतः
प्रेमास्मिन्निति नन्दनन्दनरतं लोभान्मनो मा कृथाः ।
इत्थं भूरि निवारितापि तरले मद्वाचि साचीकृत-
भ्रूद्वन्द्वान्न हि गौरवं तमकरोः किं नाद्य रोदिष्यसि ॥

Śrī Rādhā who is pining for a sight of Śrī Kṛṣṇa and shedding incessant tears is being addressed thus:—

She who wants to make Love to Śrī Kṛṣṇa knows no cessation of tears. That is why I warned you beforehand, if you have the desire for self-gratification do not offer your mind to the child of Nanda. I forbade you over and over again, but, O fickle-minded one, exasperated at my words you cast a look at me with curved brows. You did not realize the gravity of my words, nor did you honour them; why should you not weep now?

This is the type of Love possessed by the Gopīs. This is real Love. It is not the fruit of Jñāna (Knowledge) or of Karma (Action). It is gained only through Divine Grace. The Śruti says:—

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा वृणुते तनूँस्वाम् ॥

"This Ātmā cannot be realized by discourses on Śāstra or by intellect or erudition; he whom the Ātmā chooses as His own can only realize Him. Before that chosen devotee does He reveal Himself in His divine Form."

Śrī Kṛṣṇa sent Uddhava, the disciple of Bṛhaspati, to Brindaban to teach him the secret of Gopīs' Love. Uddhava went there with the mission to relieve the distress of the Gopīs due to separation from Śrī Kṛṣṇa by teaching them the Yoga of dispassion. But tasting the nectar of Divine Love at the feet of the Gopīs, Uddhava bowed before them at the time of his return from Brindaban and said:—

आसामहो चरणरेणुजुषामहं स्यां
वृन्दावने किमपि गुल्मलतौषधीनाम् ।
या दुस्त्यजं स्वजनमार्यपथं च हित्वा
भेजुर्मुकुन्दपदवीं श्रुतिभिर्विमृग्याम् ॥

"These blessed Gopīs renounced what is so difficult to renounce,

viz., their own kith and kin and the path of noble women, and followed the foot-steps of Mukunda (the Bestower of Salvation), who is constantly being sought after by the Śrutis (Vedas). O what a rare privilege it would be if in my next birth I became either a creeper, herb or shrub in the woods of Brindaban so that I might be blessed with the dust of feet of these Gopīs."

The Yoga of all Yogas.

BY RASIKMOHAN VIDYABHUSHAN.

The term 'Yoga' is derived from the root '*Yuj*' which means both to join and to meditate. In the former sense it indicates in a most unmistakable manner the communion of the soul with the Divine, of the Jīvātmā with Paramātmā. It must be remembered at the very outset that the soul and the Oversoul are essentially one and the same, and the veil of ignorance or delusion that has come in between them is lifted once for all by the practice of Yoga. Now in the latter case, that is, when Yoga means meditation it is defined as a complete suppression of the functions of the thinking principle and it is here that a complete and clear detachment of the Puruṣa from the Prakṛti is brought about and thereby all the innermost faculties that lie dormant are awakened in a divine plane of consciousness.

Some scholars hold that Yoga is at the most a Tantric word and came in vogue only during the later period of the Buddhistic era. They also opine that Patañjali was the father of the system and it was he who gave it a definite shape and form. But the theory has been thoroughly exploded as the word Yoga comes several times in the *Ṛgveda* although not in the technical sense which it gathered later on. Thus it is a fact, the truth of which cannot be questioned, that Yoga has ever remained the very backbone of Hindu Sādhanā. In fact, all forms of spiritual practice, whether falling under the category of Karma, Bhakti or Jñāna have come to be known under the common appellation of Yoga. Starting from the most physical plane of Haṭhayoga it goes higher and higher till it reaches the Layayoga in which the individual gets fused into the Cosmic-Flame of Love Divine. It is therefore evident that if one wants to really understand the true significance of Hindu Sādhanā one should dive deep into the innermost depths of Yoga, because Yoga alone is a word which can easily stand for all the forms of Hindu Sādhanā.

Before I enter into the realms of Karmayoga, Bhaktiyoga, Jñanayoga and Layayoga I should like to explain fully what is the true significance of Yoga. There are a number of definitions and it will not be presumptuous on my part to say that no definition is complete by itself. The oft-quoted definition of Yoga as given by the Sage Patañjali is: "Yoga is the control of mental waves". In other words, it is the suppression or sublimation of the functions of the thinking principle. The definition is an enigma in itself, for it only touches the process of Yoga and not the Yoga itself. The goal is not the means. Suppression of the mental waves is not quite the same as the merging of the soul in the Oversoul which essentially is the meaning of the word Yoga. It may, however, be argued that once the complete Nirodha (control) of the

mind is obtained it becomes easy to concentrate it on the Divine. That is true, but mere concentration is not Yoga. Yoga is the very life of consciousness in which the veil has been lifted between the individual and the Cosmos and the two have become one, never to be separated or disjoined. This is a union, a communion eternal and everlasting; it does not admit of any separation or parting. In this Yoga there is no Viyoga.

Patañjali, in stating the end of Yoga, goes so far as to say that Kaivalya is the *summum bonum* of Yoga and he means thereby a complete exemption from all sorts of miseries and tribulations. And for the attainment of the goal he clearly and very emphatically lays down that the Puruṣa should be restored to his pristine position by extricating him from the clutches of Prakṛti by dint of meditation and concentration. The process, therefore, naturally demands a twofold Sādhanā of Vairāgya (Dispassion) and Abhyāsa (Practice). The mind should be first withdrawn from the world and then and then only it can be brought to concentrate on the Divine. Vairāgya and Abhyāsa are therefore complementary to one another; Vairāgya strengthens Abhyāsa and *vice versa*. In fact, they are the two sides of the same coin.

Now, then, the question naturally arises how to begin the practice of Vairāgya and Abhyāsa in order that one can attain full control of the mind. For this, a very clear-cut and definite process has been given; viz., Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna and Samādhi. One has to check and bring under subordination the physical and mental propensities, should be pure within and without and then should sit in an easy and comfortable posture keeping the spinal cord straight. He should then take a few regulated deep breaths which will electrify all the cells of his body and every pore of his being will be surcharged with a life of consciousness. The outgoing Vṛttis will then flow inward and he is now in a mood to hold his mind on anything for a time. This state naturally develops into a sustained Dhyāna which ultimately culminates in Samādhi. When the mind or the soul has once tasted the nectar of divine communion it becomes quite difficult to bring it down to worldly consciousness and the joys and allurements of the world fall off quite unconsciously. Diamond cuts diamond. Similarly, mind catches mind and once the mind has been caught by the mind the task becomes infinitely easy to merge it in the ocean of Divine Grace and Joy.

But to most of us it is simply bewildering to see that each chapter of the *Gītā* deals with a separate Yoga and there are delineated no less than eighteen kinds of Yogas in its eighteen chapters varying from the Viṣādayoga *i. e.*, the Yoga of dejection up to Mokṣasannyāsayoga, *i. e.*, the Yoga of the renunciation of liberation. One can well understand Karmayoga, Bhaktiyoga or Jñānayoga or such other Yogas which have a direct bearing on a disciplined Sādhanā of spiritual life, but when each chapter of the *Gītā* explains a separate mode of Sādhanā, it is something that passeth understanding. And the beauty is that the *Gītā* is one of the three bases on which the Vedānta is founded, the other two being the Upaniṣads and the *Brahma-Sūtra*. Does then the *Gītā* show a clear-cut, definite path of Yoga by which a man can unite his finite self with the Infinite Being? Does it only give a long catalogue of the names of Yogas? No. The *Gītā* does give the Yoga which runs through all Yogas and that is what I call the 'Yoga of all Yogas'—the Yoga in which all other systems of Yoga merge and dissolve.

Let us bring out what that Yoga of all Yogas is and what are the stages of its unfoldment.

The *Bhagavadgītā* very clearly, almost emphatically, brings out that in every atom of the universe, in everything, everywhere there is Vāsudeva and Vāsudeva alone and through gradual Sādhanā we have to realize this ideal in this very life. And the Sādhaka has naturally to start from the Viṣāda stage—a stage of sadness that is an inevitable experience of those who seek the path. It has been therefore said that the aspirant must enter the valley of gloom and must realize in sorrow that all that he is and has is nothing before he can see and know that within his very heart is the Eternal. He has to transcend one by one the limits of body, mind and intellect and should constantly strive to rise to higher and higher levels of his true being. Here it is that Śrī Bhagavān exhorts Arjuna to slay the enemy in the form of desire. The process is no doubt simple. Understanding Him (the Ātmā) as higher than the Buddhi, restraining the lower self by the Ātmā, the aspirant has to go within his heart and there in silence he will hear the voice of Śrī Kṛṣṇa. Once he hears the voice, the call of the Flute, all the tumult of the world will die into airy nothing, and nothing on earth or in heaven can now deter him from his Abhisāra to Śrī Kṛṣṇa.

Such a Yogī, once that he has enjoyed the Union of the Divine, will now at all times and in every place, in every breath of his existence, remember the Loving Lord while even engaged in warfare, to speak nothing of the day-to-day common activities. He cannot do without it. And the beauty is that remembrance of the Lord will not be a dry task for him, he will on the contrary do it out of sheer Love and attachment. His whole heart will be with and in the Lord and therefore most naturally whatever he will do will be dedicated to Śrī Kṛṣṇa. His sole attention will be to perform his duties for the Love of Śrī Kṛṣṇa (श्रीकृष्णप्रीत्यर्थ) and not for any worldly or heavenly enjoyment of fruits thereof. It is through this supreme loving Devotion that he will know the Lord in His essential nature (तत्त्वतः) and knowing Him in truth he will enter into Him.

"Seeking nothing, give thyself utterly to Me" is the commandment which he will fulfil in all Love and Affection for the Beloved, the Great Lover of all beings. Being merged in Love he will kick away even salvation. He will do his duties freely but all the time his heart will be fixed on the Lord and wherever he may be, whatever he may do he will dwell eternally with Śrī Hari.

The *Gītā* stops here at the stage when the aspirant has completely surrendered himself to the Lord. The *Bhāgavata* starts from self-surrender and reaches that stage where the lover becomes the beloved and the beloved lover. One loses himself in the other and the *vice versa*. Śrī Kṛṣṇa is as much mad after the Love of Gopīs as the latter are for His. Śrī Kṛṣṇa has Himself thus said to Uddhava about those Love-intoxicated Gopīs:—

ता नाविदन्मय्यनुषङ्गबद्ध-
धियः स्वमात्मानमतस्तथेदम् ।
यथा समाधौ मुनयोऽब्धितोये
नद्यः प्रविष्टा इव नामरूपे ॥
मत्कामा रमणं जारमस्वरूपविदोऽबलाः ।
ब्रह्म मां परमं प्रापुः संगच्छत सहस्रशः ॥

(*Srimad Bhagavata* X. xii. 12-13)

"Sages, when they are in Samādhi, and rivers when they merge in ocean lose all their entity of name and form. In the same way the Gopīs have completely lost themselves in Me. And

they have attained Me in Pure Love and intense attachment for Me even though they may not be knowing anything about My Cosmic Form."

Not only did they forget their home and hearth, their husband and children but they were utterly unconscious of themselves, their body, mind and soul. In their soul reigned Śrī Kṛṣṇa and Śrī Kṛṣṇa alone. They knew neither heaven nor hell, neither virtues nor vices. They were free from all these superfluities. They were all Love. The agony and joy of Love was in their share; and in this communion of the Self with the Self they could spit at Brahmānanda for they were diving deep into the fathomless depth and infinite sweetness of Rasādwaita (Love-Union). What is Brahmānanda in comparison to this Rasādwaita? This is the mystic play of the One in Two, the Two in One.

This I call the Yoga of all Yogas.

'Yogah Karmasu Kaushalam.'

BY GANGANATHA JHA, M. A., LL. D., D. LITT.

The term 'Yoga', in its widest sense, stands for 'Efficiency in Action', *i. e.*, Active Efficiency in all that one does. Says Bhagavān Himself:—

"योगः कर्मसु कौशलम् ।"

Whatever you have to do, whatever falls to your lot to do, whatever you undertake to do, in short whatever your Duty is,—do that with all your might and intelligence, and leave the rest to God. This is the philosophy of all Action in a nutshell.

This philosophy has been taught by Śrī Kṛṣṇa not only by precept in the *Gitā*, but by practice also, throughout His life. As a child, He was the delight of all Vraja; as a boy He delighted by His sports all His companions, boys and girls; as a growing young man, he had recourse to more ambitious sports, with wild animals, serpents and demoniacal men; later on in the full effulgence of life, He acted as an ideal Friend and Adviser and in that capacity guided not only His kinsmen, but the entire world from hopeless moral chaos to the beginning of a new order of things, under which were hatched the possibilities of the future well-being of morality and righteousness in the world; in the end, the Lord laid down His life also in an 'efficient' manner, as soon as He found that His 'work' for the present had been accomplished.

Thus has the example of an 'efficient life', Yoga, been placed before us. Let us follow this example, let us concentrate all our energies upon the efficient performance of our Duty—whatever it happens to be—and not try to improve upon our environments and waste our energy in trying to grope after our 'Duty', our 'Dharma'. That way does not lie efficiency; as the Lord has amply proved by example and by precept:

"योगः कर्मसु कौशलम् ।"



Practical Yoga.

BY AN EKANTAVASI MAHATMA.

Upāsanā is the effort to realize the proximity or presence of the Supreme Self, the Almighty God, and consists of all those observances and practices, either physical or mental, by which the Upāsaka, the practicant, makes a regular and steady advance and progress in the realm of spirituality, so as ultimately to realize in himself the presence of the Supreme. The Vedic philosophy proves that the scientific practices of Upāsanā in all its phases are not only necessary to all classes of Vedic Upāsakas, but the practical teachings of Bhakti (devotional Love) and Yoga (devotional exercises) are vitally beneficial to all the non-Vedic creeds of the world as well.

Bhakti is that attractive force of devotional Love by which the heart of the Bhakta, the Divine lover, realizes the existence of the Beloved in all circumstances. Yoga includes all those processes, physical and super-physical, by the help of which the modifications of the Antaḥkaraṇa (mind) being restrained, it becomes fitted spontaneously for Self-Realization. The Hindu scriptures unanimously declare that Bhakti is the Prāṇa, the life-principle of worship, and Yoga its bodily organism or Śarīra.

The practice of Yoga has been arranged under four separate groups, viz., (1) Mantrayoga, (2) Haṭhayoga, (3) Layayoga and (4) Rājayoga.

The mind cannot conceive anything except through name and form, so the Vedas declare that the world is Nāmarūpātmaka. The system of exercises for restraining the modifications of mind through names (Mantra-sound) and forms (Mūrti-bhāva) come under Mantrayoga. Mantrayoga is divided into sixteen sections of exercises. Haṭhayoga comprises those practices which depend primarily for their performance on the physical body. The teachers of Haṭhayoga say that the physical body (the Sthūla Śarīra) and the super-physical body (the Sūkṣma Śarīra) have relation with each other and that devotional exercises which bring the physical body under subjection for ultimately establishing control over the Yogī's super-physical body come under Haṭhayoga. The practices and exercises connected with the Haṭhayoga system are divided into seven sections (Angas). In the science of Yoga, Layayoga is given the third place. The exercises appertaining to the same are divided into nine sections as fully explained in the Yoga-Saṃhitās, Tantras, Purāṇas and other books of scripture.

The holy Maharṣīs of old declare that as sun-beams entering through a window show the atmosphere of a room to be full of countless motes, so the body of Virāṭ Puruṣa or the Mahākāśa (absolute Space) is literally filled with innumerable Brahmāṇḍas (universes in the shape of eggs). According to Vedic philosophy each one of these numberless Brahmāṇḍas, is governed by a separate Trinity of Bhagavān Brahmā, Bhagavān Viṣṇu and Bhagavān Maheśwara, as the immediate Cosmic Divine High Representatives of the Almighty. There are separate sets of Ṛṣis, Devatās and Pitṛs as occult governors of Adhyatmic, Adhidaivic andAdhibhautic departments of each Brahmāṇḍa (universe). According to the system of Yoga the human body is called a Piṇḍa and the collective whole is

called a Brahmāṇḍa. All the divine forces that work in Brahmāṇḍa also act in the Piṇḍa. The Chit (absolute consciousness) and the Sat (absolute existence), the Puruṣa-Śakti and the Prakṛti-Śakti (the male and female principles of Godhead) which sustain and permeate the Brahmāṇḍa and keep it going, are present in every living body (Jīva Deha) also. The system of Layayoga may be defined in a few words as the system of devotional practices which aim at bringing under control the faculties of mind by merging the Prakṛti-Śakti within the body in the Puruṣa-Śakti after mastering the laws of connection between the Piṇḍa and Brahmāṇḍa and thereby gaining the way to liberation. The exercises of Layayoga are divided into nine separate groups.

The highest and the fourth system of Yoga is called Rājayoga, which is concerned with mental practice only. In order to study successfully the process of the devotional practices of Rājayoga it is absolutely necessary that the practicant should know the real nature of the mind (Antaḥkaraṇa) and the seven planes of knowledge described by the holy Maharṣis of old, through which he has to pass to attain salvation (Mukti).

India began her inward search of the super-sensuous world long before any other civilized nation ever dreamt of its existence. The wonderful truths connected with the Antaḥkaraṇa, the internal instrument—called mind by other nations of the world,—and its four divisions, viz., Mana, Buddhi, Chitta and Ahankāra, as well as the seven Jñānabhūmis, planes of Knowledge proved by the Vedas and Śāstras of India, supported by the seven Vedic philosophical schools, will ever remain unchallengeable. Mana is the inward faculty of a living being (Jīva) which makes and unmakes his resolutions and controls outer instruments of Knowledge and Action. The inner faculty which reasons and gives decision for action is called Buddhi. In civilized man this faculty of Buddhi of the above-mentioned Antaḥkaraṇa makes orderly advance through the seven Jñānabhūmis (planes of Knowledge) until the Buddhi is fully developed and realizes the Supreme Self. Chitta is the repository of impressions of all outer and inner actions of Jīvas. The fourth, Ahankāra, assimilates all affections as mine; it is the source of ego 'I' and gives man a separate entity and self-consciousness. As for the seven planes of knowledge of Buddhi, they are comprehensively proved by the seven natural systems of the Vedic philosophy and by the practical science of Rājayoga. The seven natural divisions of Indian Vedic philosophy are, viz., the two Padārthavāda Darśanas (Nyāya and Vaiśeṣika systems), two Sānkhya-pravachana Darśanas (Yoga and Sānkhya systems) and the three Mīmāṃsā Darśanas (of the Vedas) according to the three natural divisions of Mīmāṃsā, *i. e.*, of the Karma-Kāṇḍa, Upāsanā-Kāṇḍa and Jñāna-Kāṇḍa. All the other schools of Indian philosophy such as Vaiṣṇava Darśana, Śaiva Darśana, Tantric Darśana, Puranic Darśana, etc., are included in one or other of the aforesaid seven original systems of Vedic philosophy.

People generally associate Yoga with incantations, charms, sorcery, walking on fire, water or air, making visible things invisible, and invisible things visible, so on and so forth. They consider that Yoga is some sort of dark practices performed in secrecy. But nothing could be farther from truth. Yoga is a practical science which teaches God-loving holy men how to realize Almighty God, the Supreme Self. The aim of Yoga is to free the Bhakta from the meshes of matter. The highest and subtlest form of

matter is Antaḥkaraṇa. To free the devotee from the fetters of Mana, Ahankāra and Chitta is thus the problem of Yoga. The Yogī when freed from all material bondage of creation and from the three Guṇas of Nature by restraining all modifications of Mana (mind), Chitta, etc., and then passing through all the stages or planes of Knowledge realizes Ātmajñāna, the true Knowledge of Self.

The Maharṣis of old who were masters of practical psychology and before whose gaze the past, the present and the future lay revealed as an open book, knew that impure and undeveloped human mind cannot grasp the transcendental infinity of Supreme Self void of attributes and form. Therefore, before the Yogī reaches the higher planes of Knowledge in connection with the Rājayoga system, he has to practise Image-worship and Mūrti-dhyāna of Pañcha Saguṇa Upāsanā or Avatāra Upāsanā, etc., of the Mantrayoga system, or Jyoti-dhyāna (meditation on an imagined centre of light) of the Haṭhayoga system, or Bindu-dhyāna (meditation on an artificial Yogic light created internally by exercise) of the Layayoga system and thereby acquire the Savikalpa Samādhi of Rājayoga. The successful Rājayogī after acquiring perfection of his refined Yoga-buddhi by practising Rājayoga and acquiring the highest plane of Knowledge, the Nirvikalpa Samādhi, wins liberation. For him cease all births and rebirths, all pain and pleasure. He becomes all Bliss; he obtains Mukti.

The Discipline of Yoga.

BY KOKILESWARA SASTRI, M. A., VIDYARATNA.

Yoga is a process or discipline leading, through the perfection of knowledge, to the ultimate realization of the Self. It is a very ancient process and its reference is to be had in some of the Upaniṣads. The *Kaṭha Upaniṣad* mentions it as 'Adhyātmayoga' (II. 12), of which some detail is given subsequently in VI. 10-11. There it has been laid down that one is to withdraw the senses of perception from the external objects and the mind and the intellect are to be so disciplined as not to think of the things of the world. Similar reference to this kind of Yoga is to be found also in the *Śwetāśvatara Upaniṣad*, chap. II. The instruction runs in the same line, inasmuch as the withdrawal of the senses and of the mind from the contemplation of the objects of the external world has been insisted upon, with an additional process of the regulation of breath (Prāṇāyāma):—

'प्राणान् प्रपीडयेह स युक्तचेष्टः क्षीणे प्राणे नासिकयोच्छ्वसीत ।'

Here a slight mention is made for the exercise of the Prāṇa with no further elaboration, for which we must consult the *Gītā* where a direction is given how to keep the breath in the interior of the nose, without allowing it to go outside. This is known in the Yogaśāstra as 'internal exercise of the Prāṇa' (अन्तःप्राणायाम). The object of such withdrawal of the senses and the mind is to check the flow of our internal states in divergent directions and through contemplation and concentration to become firmly and fixedly seated internally on the object of contemplation. With a view to concentrate your mind on an object, you must not only withdraw its energy from the outward objects and directions where it diffuses and dissipates itself, but you must also regulate your Prāṇa which is intimately connected with

the mind. The modern study of our sub-conscious region has shown that beneath our conscious life there is a vaster region which is the source of our life of reason and will and which is immeasurably more powerful than our ordinary consciousness. As the modern psychology has shown that our sub-conscious can modify and influence our conscious life as is abundantly proved by the suggestions given to the sub-conscious self, so also our Yoga system shows us that by repeated exercises of processes of our conscious life we are able to modify, control and influence the sub-conscious depths. And this vaster sub-conscious region indicates to us the possibility of a still more expansive consciousness than our ordinary surface-consciousness, and this more expansive consciousness is the Pure Chit of the Vedānta.

In the *Gitā*, a particular chapter has been devoted to the particular process in which the Yoga is to be performed. We shall here give a description of this process as we find there:—

'When a Yogī, keeping his mind steadfast, feels no attachment for the objects of the senses such as sound, etc., and has learnt to habitually renounce all thoughts which give rise to desires and impulses for the enjoyment of the objects of this world, then he is said to be one who has attained to Yoga'. Here the *Gitā* has tried to reconcile the opposition between Sannyāsa (renunciation of works) and Karmayoga. There is according to the *Gitā*, no conflict, no real opposition, between Karma and Jñāna. It is the desires and impulses which bind us to this Saṃsāra, and is thus opposed to Jñāna or true Knowledge. But the Karmas are to be performed without desires for their fruits and without attachment. Karmas performed selflessly and desirelessly lead to Mukti or emancipation. It is unselfishness and desirelessness that liberate us; it is our selfishness and attachment that bind us. Hence, Sannyāsa acquires a new meaning; it is not the abandonment of works but it ought to mean the abandonment of desires for the fruits of action. Desires distract the mind and stand in the way of concentration. Thus desirelessness helps the spontaneous inward current of concentration. Then the *Gitā* goes on thus:—

Let the Yogī try constantly to keep the mind steady, remaining in seclusion, with the mind and body controlled, free from desire.

Having in a clean spot established a firm seat, neither too high, nor too low, with cloth, skin and Kuśa-grass; making the mind one-pointed, withdrawing the mind from all sense-objects, let him practise Yoga; he is to concentrate his mind on the Self within. When the well-restrained thought which has attained to one-pointedness, is established in the Self only, having abandoned all thoughts of external objects, he is said to be a Yogī. When the mind is restrained from all quarters by practice of Yoga, the Yogī sees the Self—the Supreme Intelligence and the All-resplendent Light—by the Antaḥkaraṇa, by the mind which has been purified by Samādhi. He then knows the infinite joy which can be grasped by the Buddhi independently of the senses; it is not produced by sense-objects: it lies beyond the ken of the senses. He should make the mind constantly abide in the Self, bearing in mind that the Self is all and that nothing else exists. This steadfastness of mind is the highest form of Yoga. Impulses and desires separate us from others, and the abandonment of desires expands our vision and thereby show our affinity with others. Little by little let him withdraw by Buddhi held in firmness; keeping the mind established in the Self, let him not

think of anything. Always keeping the Self steadfast, freed from sin he attains with ease to the infinite Bliss of contact with the Supreme Self—the Self abiding in all beings and all beings abiding in the Self, he sees that the Self and Brahma are one. 'Practice' consists in constantly repeating the same idea or thought regarding some object of thought. 'Dispassion' means freedom from desire for any pleasures seen, attained through a constant perception of evil in them. It is by 'practice' and 'dispassion' that the passage of thoughts in the direction of external objects can be restrained; it is thus that the mind is restrained.

In this way, the *Bhagavadgitā* has prescribed the process of Yoga. The object of Yoga is to control the mind as well as the Prāṇa which disturbs the former.

As regards the regulation of Prāṇa, there is another process of Yoga which is known among the Yogīs as "Nāma-japa-yoga". A Nāma or Mantra of God—anyone will serve the purpose which is selected by the Guru—is repeated along with the exhalation and the inhalation of the breath, taking care that both the inhalation and the exhalation may complete the recitation of the Nāma. This recitation is to be done always constantly, day and night, sitting and walking, so that no breath passes without the particular Nāma of God being uttered. In connection with this process of recitation, there is a kind of Prāṇāyāma to be done at least for an hour both morning and evening at a fixed time. A brief indication of, and covert direction for, the way how to perform this Prāṇāyāma are to be found in the *Gitā*. For obvious reason, we refrain, here, from pointing specifically to the particular place of the *Gitā*. This is known among the Yogīs as "Antaḥ-Prāṇāyāma" and all the internal pores of the skin of the body within become entirely filled up with air-vibration which is distinctly felt. Sometimes it so happens that this process of the breath-performance, if continued for sometime without letting it stop, may induce Samādhi. In some treatises on Yoga, this kind of Prāṇāyāma is called as "Bhastrāyoga". During the course of this Prāṇāyāma, the particular Nāma is also to be pronounced silently, under breath. We have reason to believe, that the constant practice of this peculiar Yoga brings on the recitation of the Name of God even in the Suṣupti state (dreamless sleep). This belief finds its strange corroboration in the commentary of Śankara on the *Praśnopaniṣad*, where he observes:—

"अतश्च विदुषः स्वापोऽपि अग्निहोत्रहवनमेव । XXX एवं विदुषः श्रोत्राद्युपरमकालादारभ्य यावत् सुप्तोत्थितो भवति, तावत् सर्वयागफलानुभव एव । तस्माद् विद्वान् नाकर्म्मी ।"

The idea seems to be that the constant performance of a thing during our waking life induces in us the habit of the repetition of the exact process of the same performance during our dreamless slumber. It is known in psychology as the "spontaneous line of the least resistance."

It is to be carefully remembered that bodily and moral discipline also accompany the discipline of Yoga in the Hindu system of philosophy. Moral virtues, such as truthfulness in thought and word, abstinence from pleasures of the senses, from cruelty to animals, Niyama and Yama and so forth are preliminaries to this path. The object of contemplation begins, according to Patañjali, with any object of your choice whether gross (Savitarka) or subtle (Savichāra) and then gradually rising higher and higher the subject within becomes the object of Samādhi. By perfecting the subject we may realize the Paramātmā. But it is

somewhat different in the Vedānta. Vedantic Brahma both transcends as well as includes everything. Though it recommends withdrawal from objects by *Neti, Neti,* Vedānta at the same time declares everything as Brahma. Brahma does not exclude any object, it is the subject within and the object without. Although it is nothing in particular, it is at the same time everything. Brahma transcends and reconciles the subject and the object. There is here no negating, no withdrawing—

"यस्य नेति नेतीत्यन्यप्रतिषेधद्वारेण ब्रह्मणो निर्देशः कृतः, तस्य विधिमुखेन कथं निर्देशः कर्तव्य इति पुनर्मूलं च जगतो वक्तव्यम् ।"

Thus, Brahma is beyond as well as within the subject and object of the world.

What is True Yoga?

By Hirendra Nath Dutta, M. A., B. L., Vedantaratna.

Yoga means union. Union with whom? True Yoga is the union of the individual Self with the Universal Self, of the Jīvātmā with the Paramātmā—

'संयोगो योग इत्युक्तो जीवात्मपरमात्मनोः ।'

This union is not a transient Unity like that of the cloud with the ocean in the familiar phenomenon of the water-spout, but a sempiternal unification like that of the dewdrop slipping into the shoreless sea and becoming one with it—

'यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।'

The Vedantist speaks of this as Brahma-Sāyujya, when the Jīva becomes utterly merged "like a fish in the sea" in the ocean of Divine Bliss. The mystic regards this as amalgamation with God, immersion in the Absolute, absorption in the Divine Dark or Self-loss in the nudity of Pure Being. So we read in a Tibetan handbook *Voice of the Silence*, "Where is thy individuality lanoo? where the lanoo himself? It is the spark lost in the fire, the drop within the ocean, the ever present ray become the All and the Eternal Radiance."

Patañjali in his *Yoga-Sūtras* speaks of this as *Swarūpe Avasthānam*, when with the total inhibition of the processes of the Psyche, the Seer, the Puruṣa, the Monad rests in his own Self, echoing in this the teaching of an ancient Upaniṣad, where the Ṛṣi speaking of this exalted state says:—

'एष संप्रसादः अस्मात् शरीरात् समुत्थाय परं ज्योतिः उपसम्पद्य स्वेन रूपेण अभिसम्पद्यते ।'

"This Ego, rising above the body and having attained the pure light, rests in his Swarūpa—his own true Self." This must be so, because to mount to God is really to enter into one's Self. So the poet Tennyson, who was a mystic himself, advised one 'to dive into the temple-cave of thine own Self.' Tennyson, who must have been a Yogī in his previous birth, could so dive into the temple-cave of his own Self, quite easily and thus attain a condition of Samādhi or supertrance which he has himself described—"Till all at once, out of the intensity of the consciousness of individuality, individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state but the clearest, the surest of the surest, utterly beyond words—when death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction but the only true life."

In order to appreciate the position of Patañjali in the *Yoga-Sūtras*, it is necessary to bear in mind that according to the Sānkhya system (which Patañjali accepts and endorses in full), each Monad or Puruṣa, is primevally attached to and associated with a psychic apparatus called Linga, which is its distinctive mark and which it keeps appropriated for its own end until the achievement of Kaivalya or emancipation which, as we have seen, is no other than 'स्वरूपे अवस्थानम् मुक्तिर्हि त्वन्यथा रूपं स्वरूपेण व्यवस्थितिः'.

On attainment of Mukti the specialized fragment of Prakṛti, associated with the particular Puruṣa so emancipated, returns to and is merged in the ocean of Prakṛti.

But what has happened in the meantime ? The Monad, called Pratyagātmā in the Upaniṣads,—who is a Divine Fragment, a spark of the Divine Flame and is transcendent in its own nature—having entered the Prapañcha, the fivefold Universe by its Self-will, has become immanent and has now become the triune Jīvātmā, with its three higher Koṣas, named Hiraṇmaya, Ānandamaya and Vijñānamaya, collectively called the Kāraṇa Śarīra. So Madame Blavatsky used to say, "The unit becomes three". How ? The Monad, the Chinmātra (the unit of consciousness) sends down a ray, in its process of descent, which appropriating the necessary material from the Brahmaloka, the Prajāpatiloka, and the Arūpa-level of the Devaloka for serving as its vehicles for functioning on those planes of the Prapañcha, shines out as a central focus of consciousness, as the Jīvātmā, the ego of Western psychology. But the process of descent does not stop there. "The Unit becomes Three and Three generate Four". How ? The Jīvātmā, in his turn, puts down a fragment of himself into incarnation in the lower planes, namely the Rūpa-level of the Devaloka, the Pitṛloka (astral plane) and the Manuṣyaloka (physical plane) with its etheric and sub-etheric levels, ensheathing itself in bodies of mental, astral and physical matter—the Manomaya, the Prāṇamaya and the Annamaya Koṣas of the Vedantist—the mental body, the astral body and the physical body with its twofold subdivision (the gross and the etheric) collectively called the Sthūla and the Sūkṣma Śarīra. This fragment of the ego—really its reflection and so-called Chidābhāsa—is the Personality of Western psychology, our illusory, terrestrial Self.

With the process of Yoga, the return movement begins. "The Four has to become the Three and the Three to expand into the Absolute One". So Madame Blavatsky advised the aspirant, "Merge Personality in the ego and the ego in the Monad and thereby become One with the Universal All". That is the end and aim of Yoga and when that is achieved, man has fulfilled his highest destiny. He has returned to God, from Whom he was emanated in the immemorial past and can now say with the Christ "*Consummationest*, It is finished" or with the Buddha: "*Vucitan Brahmachariyam*—Lived out is the Holy Life".

How is this to be accomplished ? By a twofold technique of refinement of the vehicles technically called Chittaśuddhi, and the expansion of consciousness. This is necessarily a long and slow process and has to be built up laboriously, requiring years of arduous self-discipline. As regards purification, Patañjali sums it up in two words Yama and Niyama, to be practised "withont haste but without rest". The Yogī has to cease from wrong-doing, give up self-indulgence, become passion-proof crushing and annihilating all desires in the retort of an unflinching will, cultivate charity and

tolerance and love for all, perform Karma impersonally in His name and for His sake, in a word renounce the self, unconditionally and absolutely, in thought as in action.

As to expansion of consciousness, the preliminary steps are Patañjali's Āsana (Posture), Prāṇāyāma (Breath-control) and Pratyāhāra (mind-control), to be followed by Dhāraṇā, Dhyāna and Samādhi in due course; that is, the aspirant "has to pass progressively from concentrated thought (Dhāraṇā) to meditation (Dhyāna), and from meditation to profound contemplation in which everything within him stands still (Samādhi)". When the Samādhi deepens into what Patañjali calls "Asamprajñāta" the soul is left in darkness and alone and the inward Man is at last revealed in spiritual splendour in his temple of flesh, for, in that silence the Voice of the Divine is heard and in the darkness the Light Eternal shines. Prof. R. F. A. Hoernlie of the Rand University, Transval, has put this consummation of Yoga in eloquent words with which I close this article:—"When the thinker has withdrawn into his innermost self, behold! all barriers melt away and the self mingles with the boundless All, with which from the first it was one." This expansion of Consciousness was, of course, anticipated in the Upanisads, where we read:—

'अथ अत्र अहमेव इदम् सर्वः असि इति मन्यते ।'

Yoga and Its Eight Limbs.

BY JAYADAYAL GOYANDKA.

There are many practicants who honestly attempt to practise meditation and Samādhi, but do not as a rule meet with success. The reason for this is that for the attainment of Samādhi, practices of Yama and Niyama are an indispensable necessity. Without observance of the practices of Yama and Niyama, it is most difficult to attain perfection in meditation and Samādhi. Without destruction of the tendencies which involve one in evil practices like falsehood, deceit, theft, adultery, etc., it is hard to gain concentration of mind, and without concentration of mind meditation and Samādhi cannot be attained. Aspirants who desire to reach the state of Samādhi have as a general rule to practise all the eight limbs of Yoga, but among them, again, observance of Yama and Niyama is vitally necessary. Just as a house cannot be erected without foundation, even so it is as good as impossible to attain perfection in meditation and Samādhi without proper observance of Yama and Niyama. With regard to these two, again, he who neglects Yama and tries to observe Niyama can never attain success even in the proper observance of the rules of Niyama.

यमान् सेवेत सततं न नित्यं नियमान् बुधः ।
यमान् पतत्यकुर्वाणो नियमान् केवलान् भजन् ॥

(*Manusmriti* IV. 204)

"He who is possessed of wisdom should constantly practise the Yamas and observe the Niyamas together with such practice, and not attempt the Niyamas to the exclusion of the Yamas. He who without the practice of Yamas attempts to observe the Niyamas falls from the path of spiritual discipline."

Without going through the disciplines of Yama and Niyama, it is difficult to gain success in the practices of meditation and Samādhi. Therefore, he who desires to attain success in Yoga

must first make it a point to be scrupulous in the observance of Yama and Niyama. Through this observance evil practices like theft, adultery, falsehood, deceit, etc., and evil tendencies like lust, anger, greed, infatuation, etc., are effectively checked, the heart is purified, virtues are automatically gained, one obtains the sight of the deity of one's heart and realizes the Self; in fact, one can achieve whatever one desires. But if Yama and Niyama are not observed, let alone meditation and Samādhi, it is difficult to make progress even in the practice of Prāṇāyāma.

There are many practicants who devote themselves to the practice of Prāṇāyāma, but do not attain success. Evils like lust, anger, greed, infatuation, etc., and wicked conducts like practices of falsehood, deceit, theft, adultery, etc., and lack of proper knowledge about the various processes of Prāṇāyāma, these constitute the main obstacle to their success. Through observance of Yama and Niyama, the evils and wicked conducts mentioned above are eradicated. Therefore, even those who devote themselves to the practice of Prāṇāyāma should make it a point to observe Yama and Niyama as their preliminary discipline. The evils and wicked conducts mentioned above act as obstacles in the pursuit of every form of spiritual discipline. Therefore, practicants who aspire to attain meditation and Samādhi should only after the observance of Yama and Niyama for the removal of their weaknesses proceed to take up the other limbs of Yoga for their practice. He who carefully goes through the discipline of all the eight limbs of Yoga, his heart being purified is lighted up by the incomparable light of knowledge. He may attain all the Siddhis at will; and if he is unwilling to accept these accomplishments, being freed from Kleśas and Karmas, he may realize the Self.

The following are the eight limbs of Yoga:—

'यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि।'

(*Yoga-Darsana* II. 29)

"Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna, Samādhi—these are the eight limbs of Yoga."

These eight limbs are divided into two categories—(1) external, (2) internal. The first five of these form the external limbs, because they are related to external practice. The last three, viz., Dhāraṇā, Dhyāna, Samādhi form the internal limbs of Yoga. They are called internal because they are related only to the heart. Maharṣi Patañjali has given the combined name of 'Saṃyama' to these three.

'त्रयमेकत्र संयमः।' (III. 4)

We shall now proceed to describe briefly the eight different limbs of Yoga.

1. Yama

'अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः।' (II. 30)

"Ahiṃsā (non-injury), Truth, non-stealing, Brahmacharya and non-possession—these five constitute Yama."

(a) Ahiṃsā is the practice of refraining from inflicting any form of pain, and the least amount of pain, through mind, speech and body on any creature whatsoever and even on one's own self.[1]

(b) Truth is the correct and truthful expression, in words which are sweet and free from duplicity, with the motive of good to others, of whatever is sincerely felt in the heart or perceived by the senses.

1. To suffer pain in pursuit of virtuous activities like preservation of one's own Dharma, service for public good, cultivation of Devotion to God, etc., are helpful to the success of Yoga; what is discountenanced here is uncalled-for self-inflicted pain not sanctioned by the scriptures.

(c) Non-stealing is the practice of refraining through mind, speech and body from any attempt to deprive others of their legitimate rights by theft, fraud or forcible means.

(d) Brahmacharya is the total absence of any form of activity through mind, senses and the body indicative of lust.

(e) Non-possession is non-accumulation of any object for enjoyment through the senses of sound, touch, sight, taste and smell.

When these five items of Yama are observed with reference to all people, all countries and in all times and when under any circumstance nothing is done which is contrary to them, they collectively assume the designation of "Mahāvrata":—

'जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम्।' (II 31)

"Universal application of Yama irrespective of nation, country, time and circumstance is Mahāvrata."

Universal application of Yama is as follows:—

Not to distinguish in the observance of Yama between man and sub-human creatures, between Hindus and Muslims, orthodox and unorthodox Hindus or members of any other community is universal application of Yama with reference to nations and peoples.

Not to observe any difference in the practice of Yama on the score of difference of country, province, village or town or a place being a place of pilgrimage or otherwise is universal application of Yama with reference to country or region.

Not to observe any difference in the practice of Yama according to the differences of year, month, fortnight, week, day, moment, ascendency of stars, or days of ceremony or otherwise is universal application of Yama according to time.

Not to observe any difference in the practice of Yama whether the occasion is performance of sacrifice, worship of a Deity, funeral rite, practice of charity, marriage, appearance in a Court of Law, commercial transaction or work for livelihood is universal application of Yama irrespective of circumstances.

In a nutshell, not to practise violence (Hiṃsā), untruth, theft, adultery, etc., with any creature on any pretext in any place or at any time and not to accumulate objects of enjoyment is universal observance of Yama or Mahāvrata.

2. NIYAMA

'शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः।'

(II. 32)

"Purity, contentment, penance, study of scriptures and surrender to God—these five are Niyamas."

(a) There are two kinds of purity—(1) external and (2) internal. Bodily purity is gained through use of earth, water, etc.; purity of behaviour is gained through practice of self-sacrifice; purity of food is gained through honest means of livelihood and preparation of food out of pure vegetables and corns and observance of purity in the partaking of food. All this is external purity. Internal purity consists of purifying the heart in respect of egoism, worldly attachments, duality of love and hatred, jealousy, fear, lust, anger and other internal evils.

(b) To remain satisfied under all circumstances, e. g., pleasure and pain, profit and loss, fame and infamy, success and failure, favourable and unfavourable conditions, etc, is called practice of contentment.

(c) Capacity to suffer pain with a view to exercise control over mind and the senses, forbearance and observance of religious vows, etc., is known as penance.

(d) Study of scriptures, Japa of the Divine Name, study and chanting of psalms, etc., come under the practice of scriptural study (स्वाध्याय).

(e) Practice of Devotion towards God, in other words, to act for God through mind, speech and body and do only what is approved of by God is what is meant by surrender to God (ईश्वरप्रणिधान).

Maharṣi Patañjali lays down the method of uprooting the reverse faculties of Himsā (violence), etc., which are obstacles in the practice of Yama and Niyama:—

'वितर्कबाधने प्रतिपक्षभावनम् ।' (II. 33)

"In the case of obstacle being raised by faculties like Himsā, etc., their reverse should be contemplated."

'वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ।' (II. 34)

"Himsā (violence), etc., whether personally done or caused to be done or approved, acutely, moderately or mildly, from impulses of lust, anger and infatuation, are the cause of infinite suffering and bring as their result nothing but delusion—this line of thought is called 'Pratipakṣabhāvanā' or contemplation on their reverse."

In other words, to revolve the thought again and again, in the mind, that evils like Himsā, etc., are the root cause of infinite sorrow and delusion is called 'Pratipakṣabhāvanā', fixing the mind on the reverse train of thought.

Himsā (violence), untruth, theft adultery, accumulation of objects of enjoyment, impurity, dissatisfaction of heart and tendencies which are against the practices of austerities, scriptural study and spirit of Devotion to God are technically known as Vitarka (वितर्क).

When one is guilty of the performance of these evils himself through mind, speech and body, they are *kṛta* personally done; when he causes them to be done by others, they are *kārita* caused to be done; when he supports them, they are *anumodita* approved. Greed, anger and infatuation, these three are the causes, which lead to the performance of these evils. Now, the causes of the three kinds of evil being three, altogether they become nine. When one becomes guilty of them out of attachment or worldly desire, greed is the cause; when they are performed out of jealousy, enmity, etc., anger is the cause; when they are done out of stupidity, wrong judgment, etc., delusion is the cause. Now these nine forms of evil become twenty-seven according as they are mild, moderate and acute. These distinctions are very briefly brought out here out of consideration for the pressure on space in this number.

EFFECTS OF THE OBSERVANCE OF YAMA AND NIYAMA

'अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ।' (II. 35)

"When a Yogī attains complete success in the practice of Ahimsā, all creatures, even those who are natural enemies of each other, give up their Himsā (spirit of violence) in his presence."

'सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ।' (II. 36)

"Through success in the practice of Truth, the speech of the Yogī becomes infallible. That is, whatever he utters becomes true."

'अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ।' (II.37)

"Through success in the practice of Non-stealing, all jewels and precious stones appear before the Yogī. That is, the Yogī sees them all, and the people treat him with complete confidence."

'ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ।' (II.38)

"Through success in the practice of Brahmacharya, the body, mind and the senses acquire extraordinary strength."

'अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः ।' (II.39)

"Through success in the practice of Non-possession of objects of enjoyment, the mind becomes controlled because of the growth of dispassion, and control or concentration of the mind brings knowledge of past, present and future births and the causes which lead to these births."

'शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः ।' (II.40)

"Through success in the practice of external purity one develops dislike for his body and bodily association of others."

The sense of impurity of the body having developed, he develops dislike for bodily contact.

'सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ।' (II.41)

"Through success in attaining purity of heart the mind develops contentment and power of concentration, the senses are conquered, and the qualification of obtaining a direct vision of the soul is acquired."

'संतोषादनुत्तमसुखलाभः ।' (II. 42)

"Through success in the practice of contentment, the highest form of happiness is realized."

'कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ।' (II.43)

"Through success in Tapa (penance) impurities or sins are eradicated; this brings the eight kinds of Siddhi or accomplishment like Animā (power of becoming as small as the atom), etc., and the accomplishments of the senses like power of seeing and hearing from a distance."

'स्वाध्यायादिष्टदेवतासम्प्रयोगः ।' (II.44)

"Through Japa of the Divine Name and study and hearing of, and reflection on, the glory and power of the Deity of one's heart, one obtains a direct vision of the Deity."

'समाधिसिद्धिरीश्वरप्रणिधानात् ।' (II.45)

"Through practice of Devotion and surrender to God, Samādhi is attained."

3. ĀSANA AND THE EFFECT OF PERFECTION IN ITS PRACTICE

Āsanas (Yogic postures) are many. Among them Siddhāsana, Padmāsana and Swastikāsana, these three are strongly recommended to practicants who desire to advance in self-control. One may adopt any of these Āsanas that suits him; but the essential condition is to keep the spine, head and neck perfectly straight and fix the sight either on the point of the nose or between the eye-brows. If he is not disturbed by idleness, he may sit closing his eyes. The Āsana or posture in which one may comfortably sit for a sufficient length of time is the Āsana or posture that is best for him.

'स्थिरसुखमासनम् ।' (II. 46)

"To sit in a posture fixedly and comfortably for a sufficient length of time is Āsana."

'प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ।' (II. 47)

"Perfection in Āsana is attained through neglect of the ordinary, natural activities of the body or through absorption in contemplation on the Form of the Paramātmā as Ananta (Chief of Snakes)."

He who can comfortably sit in a posture, fixed and motionless, at least for three hours at a stretch is said to have attained perfection in the practice of Āsana.

'ततो द्वन्द्वानभिघातः ।' (II. 48)

"When perfection in Āsana is attained, dualities like heat and cold do not disturb the Yogī (because his body is brought under full control)."

4. PRĀṆĀYĀMA

Now, let us briefly deal with Prāṇāyāma. The practice of Prāṇāyāma should be learnt under the direction and personal supervision of an expert Yogī, otherwise it may lead to some physical disability.

'तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ।' (II. 49)

"On the attainment of perfection in Āsana, when the two movements of breath, inhalation and exhalation, are stopped, it is called Prāṇāyāma."

Filling up the lungs with external air is inhalation, and throwing out of internal air is the process of exhalation. When both these processes are stopped it is called Prāṇāyāma.

'बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ।' (II. 50)

"The three forms of Prāṇāyāma, viz., external, internal and pausal, become long and short according as they are related to space, time and number."

When pause (कुम्भक) is practised after exhalation, it is called external pause (बाह्यकुम्भक). Its process is—exhalation with eight Pranavas, external pause with sixteen Praṇavas and inhalation with four Praṇavas. When twelve pauses are practised according to this process it is called the external form of Prāṇāyāma.

When pause (कुम्भक) is practised after inhalation, it is called internal pause (आभ्यन्तर कुम्भक). Its process is: inhalation with four Praṇavas, internal pause with sixteen Praṇavas, and exhalation with eight Praṇavas. This process of inhalation, exhalation and internal pause is called the internal form of Prāṇāyāma.

Pause of breath practised, whether after exhalation or inhalation, without feeling any discomfort, is called the pausal form of Prāṇāyāma. Or, practise inhalation with four Praṇavas and exhalation with eight Praṇavas; and after continuing the process for some time hold the breath without feeling any discomfort. This is also called a form of pausal Prāṇāyāma.

There are various other processes of breath-control. For instance, inhalation, exhalation and pause may be practised with the same number of Praṇavas and without any variation of their duration.

Portions like the navel, the heart, throat and the nostrils, through which the breath flows, is called 'internal space,' and sixteen inches of external space from the point of the nose is called 'external space'. The practicant who draws air up to the navel during inhalation should throw it out sixteen inches during exhalation; he who draws air up to the heart should throw out twelve inches; he who draws up to the throat should throw out eight inches; and he who draws only up to the other end of

the nostril, should throw out four inches. Prāṇāyāma is long or short according to the length or shortness of this breath.

The number of Pranavas and time being intimately connected, there should be no deviation with regard to them. For instance, if inhalation with four Pranavas takes one second, pause with sixteen Pranavas and exhalation with eight should take four and two seconds respectively. The counting of the Mantra is its 'number' and the time taken in its utterance is the 'time'. If he can do so without feeling discomfort the practicant can increase the time and number and make them double, triple or four times according to his capacity. According to the length or shortness of the time and number also, Prāṇāyāma may be either long or short.

'बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः।' (II. 51)

"The pause (कुम्भक) taking place through the renunciation of all objects, external and internal, is the fourth type of Prāṇāyāma."

When external objects which are perceived by the senses of sound, touch, etc., and internal objects like thoughts and doubts (सङ्कल्प-विकल्प) in the mind are both renounced or neglected, in other words, when they no longer form the subject of thought, the movement of breath naturally comes to a stop. This is known as the fourth type of Prāṇāyāma. In the Prāṇāyāma as described in the previous aphorism, mind-control comes through control of the Prāṇas (breath); and in the present case the breath is automatically brought under control through control of the mind and the senses. In this Prāṇāyāma, there is no definite place where the Prāṇa has to be fixed, it is fixed wherever it naturally fixes itself, and it is not subject to any rule about time and number.

THE EFFECT OF PRĀṆĀYĀMA

'ततः क्षीयते प्रकाशावरणम्।' (II. 52)

"When perfection is attained in Prāṇāyāma, sin and ignorance which cover up true Knowledge get exhausted."

'धारणासु च योग्यता मनसः।' (II. 53)

"Through perfection in Prāṇāyāma the mind gets steady and develops the power of Dhāraṇā (collectedness of mind)."

5. PRATYĀHĀRA AND ITS EFFECT

'स्वविषयासम्प्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः।' (II. 54)

"Reduction of the senses into a state almost akin to the mind through their dissociation from their corresponding objects is called Pratyāhāra."

When the aspirant loses consciousness of the external world at the time of Pratyāhāra, he is said to have attained perfection in Pratyāhāra. He, however, regains consciousness when conducting ordinary business of life, because at the time of such business he does not engage himself in the practice of Pratyāhāra.

If control and fixity of mind is attained through some other discipline, Pratyāhāra in the sense of suspension of the function of the senses automatically becomes a part of it.

'ततः परमा वश्यतेन्द्रियाणाम्।' (II. 55)

"Through Pratyāhāra, the senses are brought under perfect control."

One attains complete control over the senses through success in the practice of Pratyāhāra.

6. DHĀRAṆĀ

Among the eight limbs of Yoga the five external limbs have been so far described. Now, we shall deal with the remaining three, which are the

internal limbs of Yoga. The first of these three, which is the sixth limb of Yoga, is called Dhāraṇā whose mark is as follows:—

'देशबन्धश्चित्तस्य धारणा।' (III. 1)

"Fixity of the mind on any object is called Dhāraṇā."

Whether the object is gross or subtle, external or internal, to attach the mind strongly to it and keep it fixed there is called Dhāraṇā.

7. DHYĀNA OR MEDITATION

'तत्र प्रत्ययैकतानता ध्यानम्।' (III. 2)

"Flow of all the mental faculties without cessation towards the object of meditation is called Dhyāna or meditation."

When all the faculties of the mind begin constantly to flow towards the object of meditation like the flow of the Ganges towards the ocean or like the ceaseless flow of a current of oil, it is called Dhyāna.

8. SAMĀDHI

'तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः।' (III. 3)

The Dhyāna becomes Samādhi when only the object of meditation remains, and the meditator loses consciousness of his self. When through repeated practice of meditation the mind of the meditator assumes the form of the object of meditation and the meditator gets absorbed in that object, that is, loses consciousness of his self as being separate from that object, it is known as the state of Samādhi. In the state of Dhyāna, the triangular consciousness of meditator, meditation and object of meditation remains. In Samādhi only the object of meditation remains; in other words, the three forms of consciousness as meditator, meditation and object of meditation resolve themselves into one, the object.

This Samādhi, when it takes place in relation to any gross material object, is called Nirvitarka, and when it takes place in relation to any subtle object, is called Nirvichāra. Samādhi with regard to any worldly object no doubt leads to the fulfilment of a worldly desire, but it is harmful from the spiritual point of view. When it takes place in relation to God, it brings liberation from bondage. Therefore, those who seek true welfare should practise Samādhi on the form of the Deity which is their object of worship. When ripeness is attained in this, that is, when all impurities and encrustations are removed through careful practice of all the eight limbs of Yoga, the light of knowledge grows brighter and brighter till Vivekakhyāti* (Discrimination) is developed. With the appearance of Viyekakhyāti, Avidyā (ignorance) is completely destroyed, and one realizes the Self or attains liberation.

This description of the eight limbs of Yoga has been written mainly on the basis of book-learning. It is an exposition of what I have understood to be the meaning of the aphorisms of Maharṣi Patañjali. What the real meaning of the aphorisms is, is known only to Maharṣi Patañjali himself or to any Yogī who after going through all the stages of discipline as enunciated above, has reached the state of Samādhi. I crave the indulgence of the reader for the shortcomings of what I have written according to my own humble capacity of understanding.

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* योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः। (II. 28)

Dhyanayoga.

BY HANUMANPRASAD PODDAR.

All spiritual disciplines for God-Realization are intended only for those who believe in God. But even among the believers, real spiritual progress is made only by those who possess faith, who persevere in their efforts and exercise control over their senses; that is to say, who engage themselves regularly in spiritual practice with a sincere Devotion, without feeling tired or dejected, resolutely renouncing all habits of sloth and indolence. There are men who bubble up with enthusiasm whenever they hear some elevating ideas. They take up some spiritual discipline for practice, but soon find their enthusiasm gone and then begin to slacken their efforts. After some time they wholly give up all spiritual practice. It is not possible for men of this type to make any progress in the spiritual line. Similarly, there are men who seek all forms of realization without any effort on their part. Both these types of men fail and ultimately turn rebellious. Therefore, it is the duty of all true aspirants to fix their heart on the object or goal they desire to attain and engage themselves in its pursuit with sincere and exclusive Devotion. Let them not feel any necessity or inclination to look either to the right or to the left. It is then only they will meet with success at every step, and the more there is success the greater will be their enthusiasm. No more time should be wasted, for life is fast ebbing.

The first and foremost requisite is to develop attachment of the mind for the goal or object. It is natural for a man to constantly meditate on the object he seeks to attain considering it to be the supreme necessity of life. His mind will strongly and steadily hold that object. This is called Dhāraṇā. This Dhāraṇā will gradually develop into Dhyāna (meditation) when his mind will wholly mould itself into the shape of the object of meditation. So long as the mind retains the form of the object of meditation, it is known to be existing in the state of Dhyāna (meditation). The spiritual value of Dhyāna is extremely great. Lord Kṛṣṇa has said in the *Bhāgavata* that the mind of a person constantly meditating on worldly objects gets entangled in worldly objects, and the mind that meditates on Him gets merged in Him. In one form or another, Dhyāna (meditation) has a place, and is considered to be of value in all forms of Yoga—Bhaktiyoga, Jñānayoga, Rājayoga, Mantrayoga, Haṭhayoga and even Karmayoga or disinterested Action. It is through Dhyāna that Samādhi in a Form of God is attained, and it is through Dhyāna alone that God is realized.

Among the eight limbs of Yoga enumerated in the Aphorisms on Yoga, Dhyāna occupies the seventh place. The six disciplines preceding this are all helpful in producing Dhyāna; in other words, the qualification for Dhyāna is acquired by the practicant through a careful observance of those disciplines for some length of time. Therefore, it is indispensable to go through these auxiliary preliminary practices. Some mental attitudes and physical habits and practices, the cultivation of which is helpful to the practice of Dhyāna, are briefly enumerated below.

They are strong, unshakable faith in the preceptor, and instructions of the

Scripture; exclusive devotion to and eagerness in following the rules of discipline; withdrawal of the senses and mind from objects of the world for which one possesses a craving; observance through body and mind of the disciplines of Ahiṃsā, Truth, non-stealing, Brahmacharya, non-possession, purity, contentment, austerities, study of scriptures, surrender to God through offering of hymns and prayers; residence in a secluded place; dispassion towards worldly objects; total renunciation of all unnecessary and redundant things; satisfaction with very humble possession of even such indispensable things as food, clothing and a place to live in; avoidance of study of any literature that has no bearing on the object of one's meditation; hearing of stories relating to the virtues, power and glory of the object of meditation, and avoidance of anything which is antagonistic to it; renunciation of attachment to home and family; renunciation of foolish obstinacy; renunciation of the habit of reading newspapers; avoidance of public meetings; avoidance of publicity by all possible but unobjectionable means; avoidance of discussion about the personality of others; avoidance of all thought and speech about the drawbacks of another; cultivation of the habit of speaking only what is sweet and pleasant; avoidance of the habit of indulging in unnecessary talk; observance of silence as far as possible; keeping the mind above evil impulses like mental depression, egoism, jealousy, hatred, strong worldly attachment, enmity, pride and the habit of indulging in idle day-dreams; renunciation of all desires for honour, fame and personal aggrandisement; avoidance of wealth and woman and even the association of people who are closely attached to wealth and woman (practicants of the other sex should similarly avoid the association of men); study of books which will increase one's love for the object of meditation; practice with loving Devotion and according to prescribed rule of the Japa of the Name and Mantra of the object of meditation; revolving the mind, again and again, on the virtues, glory and secret of one's chosen Deity, possession of faith in His compassion and cultivation of strong belief that He is realizable; not entering the place of worship without bath, and not touching anything connected with worship, for instance, the cloth which is worn during worship, the seat on which one sits during worship, the rosary, image, etc., without bath, and not allowing anybody, even members of the family, to touch them even after their bath, but at the same time never regarding oneself to be higher than anybody, never allowing even the least trace of pride or anger to grow in the heart; instead of holding that the things connected with worship will be made impure by anybody's touch, cultivation of the idea that the restriction was necessary because otherwise the atmosphere of worship would be disturbed and thus keep outsiders as far as possible apart from the place of worship and things connected with worship, explaining to them with respect and humility one's own limitations and the requirements of the method of worship;[1] neither keeping up nights, nor indulging in excessive sleep; neither to over-eat nor starve; not taking any intoxicating drink or drug, total abstinence from flesh and all food which produces an exciting effect; on the nerves not taking sour things nor too much sweets; giving up the use of beans, mustard both large and small, chillies, garlic, onion, hot spices, curd, jack-fruit, carrot, etc.; taking regularly fruits like wood-apple, orange, myro-

1. The observance of these restrictions is particularly necessary in the practice of Vedic and Tantric forms of spiritual discipline.

balan, etc.; and neither accepting food prepared by all without discrimination, nor accepting even uncooked articles of food from all.

Besides the rules stated above, it is also necessary for every sincere practicant to sit in the same place, on the same seat, in the same posture, and exactly at the same time for a fixed duration everyday and try while performing the fixed number of Japa of the Name of the Deity to meditate on the Form of the Deity. Alterations in the above rules, e. g., observance of strictness in respect of some and laxity in respect of others may no doubt be made according to circumstances. But they must certainly be always kept in view. When this is done success in meditation is easily and quickly attained.

There are many forms of Dhyāna or meditation, and the practicant has to make his choice from among them according to his own spiritual condition, taste and convenience. But he should constantly bear in mind that God, who is the Ultimate Truth, is one and the same. And it is that One and the same Entity who allows Himself to be realized through a variety of forms. In whatever Form the devotee may seek Him, through that very Form He will be found. The Supreme Spirit, whether without Form and attributes, or with Form and attributes, is one and the same. Śrī Viṣṇu, Śiva, Brahmā, Sūrya, Gaṇeśa, Śakti, Śrī Rāma and Śrī Kṛṣṇa represent different Forms of the same reality. All the different paths of discipline finally lead to the same Truth and same goal although the initial experiences in the various paths may be different. Truth has crores of different rays, following any of which one may reach the very source of Truth or Light. These rays though appearing to be either more or less powerful are in reality wholly identical with the original Light or Truth, and are also complete by themselves. In fact, God descending in the forms of these different rays is revealing Himself before His own Self. Therefore, understanding this Integral or the Supreme Aspect of God, the possessor of inconceivable Power and infinite Glory, the repository of infinite virtues and auspiciousness, the embodiment of Existence, Knowledge and Bliss, all-pervading, manifest in all forms, self-luminous, the soul of all, seer of all, unborn, indestructible, omniscient, friend of all, beyond space and time, beyond the Guṇas, possessing all the auspicious marks, the possessor of all virtues, good and bad, beyond all, beyond all regions and the Supreme Lord of all—let different practicants meditate on Him through different Forms. In the end, they will all realize the same Nārāyaṇa. To describe this realization or this Form is beyond the capacity of the intellect, mind and speech. Therefore, practicants should neither leave their attachment to their chosen Form of Deity, nor should they regard other Forms chosen by other practicants to be lower or possessed of less power. Through meditation practised with this idea of the identity of all Divine Forms in the background, obstacles in the path may be easily removed, and unexpected success may be quickly attained.

Dhyāna may be practised both with the ideas of Duality and Non-duality, both with the attitude of identity and non-identity. Abheda-dhyāna may be divided into four classes—(a) Formless-Attributeless, (b) Formless but with Attributes, (c) Attributeless but with Form, and (d) with Form and Attributes. Similarly, Bheda-dhyāna also may be classified under the above four heads.

NON-DUAL MEDITATION

(a) Formless-Attributeless Brahma—Soul in the purest state of

Existence, indescribable, incomprehensible, beyond mind and speech, actionless.

(b) Formless but with Attributes—Unborn, imperishable, the Supreme Lord of all Regions, the Lord of Māyā and Creator.

(c) Attributeless but with Form—God in His Transcendent Form, unborn, imperishable, beyond Guṇas and beyond Māyā.

(d) With Form and Attributes—God in His transcendent Form, unborn, imperishable, absorbed in Līlā, sporting with His Divine Prakṛti. This is the same as Paramātmā in His Universal Form.

Meditation with the Attitude of Duality

(a) Formless-Attributeless—Nirguṇa Paramātmā, almighty and just, who confers His Grace on Jīvas.

(b) Formless but with Attributes—The ruler of the world of Jīvas, the Supreme Lord of all regions, the Lord who embodies, rules, maintains and guides the Universe.

(c) Attributeless but with Form—God who, though in reality established in His transcendent Form, takes a human Form through Māyā to take care of His devotees.

(d) With Form and Attributes—God, the embodiment of all virtues, who manifests Himself through Līlā to sport with His devotees.

Each one of these, again, has many and diverse Forms. But one Truth permeates through all these Forms, and that Truth is full and complete in every Form, in every place, from all sides and in all respects. Wise practicants, who have obtained the grace of God, unify all these Forms into one Form according to their respective attitudes and meditate on Him. Some practicants of inferior calibre conceive their Deities to be separate and different from other Deities; thus their objects of meditation themselves being finite and small, the immediate gain they derive from their meditation is also finite and small. That which is finite and small is perishable; therefore practicants of this type generally remain deprived for a long time from the realization of Truth which is eternal and indestructible. But if the chosen Deity of even such practicants is of the Sattvic type, then through His grace those practicants will begin anew their spiritual practices in some future time and acquire the qualification for the realization of the Supreme Truth or Reality. Therefore, the position of these worshippers of the smaller ideal also is certainly better than and superior to the position of those who take no interest in spiritual practice.

An attempt to describe the real Form of God will prove nothing but the smallness of understanding of the writer himself. What God essentially is, is known only to Him alone. It is impossible for anyone to assert that God is exactly like this and unlike any other thing. The highest flight of imagination of the greatest of philosophers fails to touch even the fringe of the Reality. No Form is therefore to be despised and all Forms of God as described in the scriptures and worshipped by saints should be looked upon equally with an eye of reverence. All that matters is the spirit animating the practicant. Whatever be the Form through which he invokes the Supreme, if he is sincere at heart, God, who sees and guides from within and is the Supreme Lord of all that exists, will accept it as His own meditation and will give him in return the

Knowledge of His own real Form and nature.

Now, before we describe a few particular forms and rules of meditation, it is better for the practicant to know the conditions of place, time and posture in which meditation should be performed.

Place: It must be a solitary place, clean and pure, free from any kind of association with acts of harmfulness, theft, coition and deception of any sort. It must be a place with an atmosphere surcharged with sounds of Vedic or other hymns with ideas of worship, sacrifices, Japa, scriptural study and discourses on God. But at the time of meditation, the meditator must be alone, sitting on the bank of a river or in a temple where no sound other than what is sweet and indistinct would distract him, where the air that blows is sweet and soothing and is full of the fragrant smell of flowers and incense. The place must not be either damp or hot, or covered over with pebbles or hot sand. Pictures depicting the Lord in beautiful features and colours, hanging round the place, are always a good aid. If the circumstances of the practicant do not allow him to retire to a place of seclusion far from his dwelling house, he can select a place in his own home, neat and clean and secluded, for the practice of meditation.

Time: The best time for meditation is the early morning or the last quarter of the night. The mind remains naturally illumined and almost vacant at the time. But one can meditate at other times also. It is, however, very difficult to practise meditation just after a full meal. Meditation before taking food is always easy and effective.

Āsana: The seat must neither be too high nor too low and should consist of the Kuśa grass covered over with a dear-skin with a white clean cloth over it. A woolen cloth or an Āsana made of soft Kuśa grass may also be used. The Sādhaka should sit on it with his face turned either towards the east or towards the north.

Posture: Swastika and Padmāsana are the best of all postures, for they are easy of being formed and are swift in giving the mind a concentrative stimulus. The posture must be steady and should not be changed too often.

Duration: Practice of meditation for three hours at a stretch regularly everyday is best. But if one cannot manage to devote so much time, the period should not be diminished to less than an hour. Three hours' time may be divided into three periods of one hour each, one in the morning, one in the evening and one at night, if that is convenient to the practicant.

During meditation the body, head and the neck must be kept straight and the spine unbending and erect. So long as the mind is not wholly absorbed in the object of meditation and the physical consciousness is awake and thoughts of worldly objects continue to rise in the mind, the Sādhaka should devote himself to the repetition of the Mantra of the Deity of worship and try to concentrate the mind on the object of meditation. He should also beware of evils like excessive sleep, distractions, cravings and passions, sloth, inadvertance, hypocrisy, vanity and other similar defects. This rule applies to all meditation practised for a fixed duration. The practicant, however, should try to form the habit of concentrating thought and meditating on the chosen Deity at all hours of the day and during all forms of ordinary day-to-day activities, excluding from the mind all thoughts and promptings of the objective world. At the time of meditation the eyes should be either closed or fixed on the tip of the nose.

Now a few forms of meditation both with the attitude of Non-duality and Duality are being described in a general way. More detailed particulars about them should be gathered by each practicant from his own spiritual guide or preceptor.

Meditations with the Attitude of Non-duality

1. Closing the eyes, or fixing the gaze firmly on the point of the nose, the practicant should turn his internal eyes towards his mind and know all objects appearing there to be nothing but mirage, and renounce them all. Thus renouncing every thought or idea appearing in the mind, he should eliminate even the consciousness of the body, senses, mind and intellect. When all these are eliminated and all impressions of external objects are squeezed out of the mind, then there remains the residue of only one function which determines that all objects are eliminated. This is the purest state of existence of the mind. With the elimination of all impressions of worldly objects, this function of the mind also gradually ceases to exist. Then the tripartite consciousness of renunciation, renouncer and object renounced gets lost. Whatever residue is left after this is Pure Consciousness embodied as Paramātmā. He is Boundless, Infinite; it is He who has swallowed up both the functions of the seer and enjoyer. Now He exists alone without any attributes filling up all the quarters with His majestic presence. This conception of quarters or space also is a fanciful imposition on Him. He is, in fact, unique in every sense and can neither be described nor conceived of by the mind. Following this line of thought, first of all, the objective world has to be eliminated, then even the function which determines all elimination should be dissolved in the supreme existence of the Paramātmā.

2. Closing his eyes and restraining the function of all the ten senses, the practicant should engage his mind, again and again, in the meditation of Paramātmā. In that state whatever thoughts or ideas may come across the mind, he should identify them all with the Paramātmā. When this is done for some time, the unsteadiness of mind will cease. But let him take care that not a single thought is left without identification with the Paramātmā, so that Paramātmā and Paramātmā alone may remain in his view. Then, let him identify his own self with Paramātmā. That is to say, if the mind retains the consciousness of being the meditator, let him renounce it. When this consciousness of meditator will absorb itself in the all-pervading Consciousness of Paramātmā, then there will be no other existence felt except the existence of the Paramātmā.

3. Closing the eyes, or fixing the gaze on the tip of the nose, the practicant should reflect that the space within the pot (Ghaṭākāśa) and the space in the room Maṭhākāśa are not different; similarly, the space within the room and the space outside are not different; it is in eternal space that all the rooms have been constructed, and it is in one such room that the pot has been placed. Therefore, it is the same space which permeates all these places, and the smallness and largeness of space observed in the pot and in the room are nothing but an appearance. If the space in the pot transcends its limitations and establishes its identity with the infinite external space, which is, in fact, its eternal form, and if it views everything from the point of view of boundless space, then it will realize that everything is an imposition on the same space, and the same space lies in everything. Moreover, it will be discovered that the material and instrumental causes underlying the

construction of both the room and the pot is space, because it is the first among the five elements. On this analogy, let the practicant eliminate the "I" from his small individual self and merge it in the larger "I" of the Whole, which is the Universal "I" of God, and practise to see the world, including his own self, merged in the Whole. We may try to understand this from the experience of Yaśodā, who observed the whole universe in the mouth of Śrī Kṛṣṇa, and in that universe she saw the house of Nanda in a village in Vraja, and there she saw herself threatening Child Kṛṣṇa with a stick in hand. Thus let the practicant merge his individual ego in the Whole, and merge that Whole in Paramātmā Himself, who is incomprehensible.

There can be, truly speaking, no comparison between space, which is material, transient, subject to change, empty and limited in character, on the one hand, and God, on the other, who is all-conscious, eternal, infinite, changeless, existent constantly in the same state and embodiment of Existence, Knowledge and Bliss. The illustration is given only to convey to the reader the ideas of Whole and part and their mutual relation.

4. Closing the eyes the practicant should reflect that whatever is seen, heard or known on earth, in the intermediate region or in Heaven, is nothing but Paramātmā. It is He who has manifested Himself in the form of this universe. The whole of creation has proceeded from Him, is established in Him and will finally dissolve into Him. This sport of creation, preservation and destruction is going on within Him under His direction. We are but puppets in that sport. Just as the whole sport is He, even so this puppet also is not different from Him. Pursuing this line of thought dissolve the self, world and all objects of the world into the Paramātmā, and finally dissolve also the reason which determines this into Paramātmā.

5. Closing the eyes, or fixing the gaze on the point of the nose, the practicant should reflect that a huge, illimitable ocean of *Sat*, *Chit* and *Ānanda* (Existence, Knowledge and Bliss) is advancing towards him with its foaming waves. As he is observing the sight, the ocean suddenly engulfs him in its bosom and he is merged in its unfathomable depth. There he gets totally dissolved and all the elements which constitute his self get mixed up with the elements of the ocean. He thereby loses his separate existence. Now, what remains is only that unfathomable ocean of Consciousness and Bliss. Let him thus lose himself in the Paramātmā.

6. Closing the eyes or fixing the gaze on the point of the nose, you should reflect that whatever you see, hear and know is only part of a dream. The moon, sun, regions, time, sky, air, fire, water, earth, day, night, land of birth, etc.,—all are part of this dream established within you on the substratum of your thought. Everything, in fact, was a creation of your thought. Now that you are awake all these things have ceased to exist, your "I" alone remains; and that "I" is not separate from the Paramātmā. It is Paramātmā who has transformed Himself into "I" by the power of His thought. Apart from Him both "I" and the dream experienced by "I" have no existence. Following this line of reflection dissolve your mind into Paramātmā.

7. Brahma alone is the embodiment of Consciousness and Bliss. Apart from It there is neither any object nor any place where any object can find a lodgment. It is That which is complete by Itself. This Knowledge of the Wholeness of Brahma is also

Its own Knowledge, because It is Consciousness itself. It is eternal, unchangeable, infinite, boundless, indivisible, faultless. The existence of everything is conceived on Its existence; in other words, whatever is, is Brahma. It is *Sat* (Existence) as well as *Asat* (Non-existence); and neither is It *Sat*, nor *Asat*. It is Bliss itself, indescribable, incomprehensible. It is whole, constant, eternal, unborn, indestructible, supreme, Existence itself, Consciousness itself, Knowledge itself, the highest supreme, immovable, stainless, without parts, free from all blemishes, infinite, tranquil, embodiment of Bliss. In short, it is Bliss and Bliss alone. There is nothing except Bliss; whatever is, is Bliss. In this way revolving within your heart the Bliss aspect of Brahma lose yourself wholly in it.

8. Obtaining a perfect knowledge of the vital nerve-centres and the functions of the different types of air within the body, you should close the eyes and meditate on Brahma—luminous, stainless, all-pervading like the sky, firm, totally unshakable, eternal, without beginning, middle or end, though gross yet subtle, compact, without the quality of touch, beyond sight, without flavour and smell, inscrutable, incomparable, Bliss itself, undecaying, true, both *Sat* and *Asat*, cause of all, substratum of all, formed as the Universe yet formless, unborn, indestructible, invisible yet constantly visible, occupying both the internal and external worlds, with face on all sides, eyes on all sides, feet on all sides, head on all sides, all-pervading—and feel your identity with Brahma.

9. Closing the eyes, the practicant should see within him the existence of God Himself, who resides in the heart of all creatures, the Supreme Puruṣa, the Lord of Devas, the imperishable, unborn, indestructible, Creator of the world, the Almighty Lord of the Goddess of Wealth, seated on the lotus of his heart turned upward and fully opened by Prāṇāyāma, with eight petals and a pericarp, broad to the extent of the breadth of four fingers held by a stalk which is twelve fingers in length from its root. In His four arms the Lord holds the Conch, the Discus, the Club and the Lotus, His limbs are adorned with armlets, pendants and various other ornaments, and there is the mark of Śrīvatsa on His chest. His lips are as soft and beautiful as the inside of a lotus, the appearance is soothing and pleasant, there is a smile on His face, His colour is like the colour of a pure crystal. He wears a yellow raiment and is illumined by His own transcendent light. Meditating on this Form, let the practicant feel that he is totally lost in Him, that Paramātmā is not separate from Him.

10. Closing his eyes the practicant should see with his mental eyes that there is a lotus in his heart, which has been fully opened by Prāṇāyāma, with a pericarp symbolizing Prakṛti, adorned with eight petals like the eight supernatural powers, containing filaments and a stalk which represent wisdom and knowledge. In that lotus lies God in the form of the great supernatural Fire, Vaiśwānara, the cause of creation, full of brightness with rays spreading in all directions supplying heat to all parts of the body from the feet to the brain, like a steady flame in a windless spot. In a blue lotus within that flame shines like lightning with a yellow robe, the Supreme Cause of Creation, the imperishable Paramātmā. Let him feel that he and the Paramātmā are identical and thus dissolve his consciousness of self in the Paramātmā.

11. Closing the eyes, or with open eyes (when the practice is confirmed) the practicant should mentally see in the orb of the sun the Person with golden colour possessing four delightful faces

like so many full-blown lotuses. His hair, moustaches and nails also are golden in colour. Through His sight sins are burnt away; He removes all fear. The lustre of his forehead is as red as the innermost petal of the lotus. He is the illuminator of the whole world and matchless witness of all the regions. Sages are enjoying His auspicious sight and offering praises to Him. Seeing thus the Divinity in the Sun let the practicant determine that he is the same with that Divinity. With that determination let him merge all functions of his mind in that Divinity.

12. In the eight-petalled lotus of the heart containing both a pericarp and filaments, the practicant should see the imperishable Ātmā—the enjoyer, possessing the form of foetus a manifested in the orb of the moon and determine that he is himself that Ātmā, and that his "I" in the form of that Ātmā is surrounded by the sweet rays of the moon which rain down showers of nectar, that streams of nectar from the sixteen-petalled lotus placed with a downward face are overflowing him on all sides in a thousand ways. Let him feel that he is identical with that Supreme Brahma, the immutable Paramātmā.

Meditations with the Dual Attitude

1. Meditation on Lord Śiva

Bhagavān Śiva, the Lord of Yogīs, is seated in a lonely place on the Gaurishankar peak of the Himalayas. He is absorbed in meditation seated in the posture of Padmāsana. The upper part of His body is fixed, erect and straight and His shoulders are on the same level. Both His palms are placed on His lap one above another presenting the appearance of a full-blooming lotus. His matted hair coiled round by a serpent stands high like a mountain-peak. Strings of Rudrākṣa beads hang from both His ears. The black deer-skin He has wrapped Himself with appears more black because of the bluish light emanating from His blue throat. His three eyes looking downward are fixed on the tip of the nose. The steady glare of those fixed, motionless eyes has thrown out sparks of light all around. In this grand and motionless figure, He has retained within Him all the vital forces and appears like a water-laden cloud about to empty itself in rain without any uproar, or like a vast ocean of peace with no ripples on the surface, or even like a steady flame placed in a windless place. Meditate upon Him, the Lord of Yogīs, thus seated in Samādhi.

2. Meditation on Umā, the Universal Mother

She whose luminous and charming body possesses a golden hue, who holds a blue lotus in Her left hand and a white Chāmara in Her right hand, meditate on Her, Umā—the Universal Mother.

3. Meditation on Lord Viṣṇu

You should close your eyes and see with your mental eyes Lord Viṣṇu seated on the lotus of your heart or on a thousand-petalled lotus in front of you a little above the surface of the ground. The Lord is there in His divine body with all its limbs in harmonious and rhythmic relation with each other. Tranquil is His face and beautiful and sweet like a lotus-flower. He has four long and charming arms. His neck has a captivating grace. Beauty in its fullness dances on His cheeks and His wonderful lovely smile lends a miraculous charm to His face. His red charming lips and pointed nose are an irresistible attraction. Pendants of the shape of an alligator adorn his ears. The chin is the very miracle of beauty. The eyes are large, blooming and

lotus-shaped. He is dressed in a yellow garment which covers His body of dark blue colour. The Goddess Lakṣmī dwells in His heart as indicated by the mark of Śrīvatsa on His breast. He holds the conch, the disc, the mace and the lotus in His four hands. A beautiful rosary of Tulasī, a jewelled necklace, a garland of Vaijayantī and the Kaustubha gem adorn His bosom. His feet are adorned with jingling anklets studded with gems, and a radiant crown shines on His head. On His forehead is a Tilaka, a miraculous mark of eternal beauty. In His wrists are bejewelled rings, around the loins a golden girdle studded with rare gems, in the arms an armlet of gold set with jewels and in the fingers jewel-rings of various colours. His curled hair is a magnetic attraction and from His body course streams of light all around and an endless ocean of entrancing Ānanda floods the universe.

4. MEDITATION ON ŚRĪ SĪTĀ-RĀMA

The luminous body of Śrī Rāma is of a bluish colour like that of a cloud. Tenderness marks every limb of His body. He is seated in Vīrāsana, the posture of the brave. One of His hands shows the Mudrā of Knowledge and the other is placed on His knee. On His left is seated Goddess Sītā luminous like lightning and Śrī Rāma is looking towards Her. A jewelled diadem adorns His head and His body radiates light through a variety of ornaments worn by Him on His bosom, arms, fingers and other parts of His body. Let us meditate on Śrī Rāma thus giving us the privilege of His auspicious sight.

5. MEDITATION ON GOVINDA ŚRĪ KṚṢṆA

Let us meditate on Śrī Kṛṣṇa whose body radiates a bluish light like that of a blooming blue lotus and whose face shines like a full moon. He wears on His head a crown made of a peacock's plume and the mark of Śrīvatsa adorns His chest. The Kaustubha gem lies at His neck and He is dressed in a yellow raiment. His divine body is the pivot of the lotus-eyes of the Gopīs. Surrounded by Gopas and cows, He is playing on His flute. His entire body full of His own Divinity is adorned by ornaments of the same divine nature and form. We worship Him with all our heart.

These are only a few forms of meditation. The Forms of God are infinite; therefore, there may be infinite forms of meditation. Practice of the Japa of a formula is also necessary together with the practice of meditation. There are formulas (Mantras) appropriate to everyone of these Forms, with or without the Bīja or mystical letter. As the article has already grown in length we refrain from entering into the subject of Mantras here. Practicants should consult their own spiritual guides in the matter. If they find it difficult to discover the appropriate Mantra, Japa may be practised with the addition of the word 'Namaḥ' to the Name of every Deity, e. g., 'Brahmaṇe Namaḥ', 'Paramātmane Namaḥ', 'Viṣṇave Namaḥ', 'Namaḥ Śivāya', 'Rāmāya Namaḥ', 'Kṛṣṇāya Namaḥ', etc.

Practicants should constantly bear in mind that the Mantra for Japa should correspond to the Form of the Deity they take up for meditation. But though this is the general rule, exceptions to it also are now and then met with. For instance, a Sādhaka used to practise meditation on Lord Viṣṇu with four arms. After sometime he began to meditate on the Paramātmā in accordance with the non-dualistic attitude in which also he made considerable progress. He continued the latter practice for a number of years and one day when he sat for his usual meditation suddenly the Form of Lord Viṣṇu appeared before his vision in a most unexpected manner. The Form appeared to be smiling. This manifestation threw

the practicant for the time being into an ecstasy of delight, but then he recollected himself and tried to fix his mind on the meditation of Paramātmā, the Absolute, according to the non-dualistic attitude. But he utterly failed in the attempt. He renewed the attempt the next day but to no purpose. He repeated it successively for several days thereafter, but he did not succeed in fixing his mind on the inconceivable and ineffable Brahma to which he was used with considerable success for years in the past; and every time he sat for meditation, the Form of Lord Viṣṇu appeared before his mental eye, to indicate to him, as it were, that God with a Form and attributes as well as the Formless Absolute are only different aspects of the same Reality. A few years after, the Form of Lord Viṣṇu was, in the same unexpected manner, replaced by the Form of the Sportive Child of Nanda and no amount of effort would dislodge Him. For several times the practicant tried to get away from the vision, but the vision stood firm and irremovable. Many other events of a similar character followed but it is unnecessary to mention them here. This practicant used to repeat only the formula of sixteen names, namely, 'हरे राम हरे राम राम राम हरे हरे । हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ॥' during all his meditations. It is said that the Lord appeared before Sri Ramakrishna Paramahansa in His various forms. If, therefore, any Divine Form other than the one the mind is used to meditate on appears before a practicant, it should not cause him needless anxiety. He should regard it as a blessing of God and should delightfully and gratefully accept it. There should not, however, be a deliberate violation of the law of affinity between the Mantra and the Form accepted for meditation. To practise a particular Mantra on a certain day and change it for another the next day; to meditate on a particular Divine Form today and change it for another tomorrow, this is not the right method to follow by a practicant. Nor is it at all desirable to apply the Mantra of one Deity in the practice of meditation of another Deity. Similarly, it is not at all good to make a hotchpotch of the various aspects and Forms of God in meditation. The Deity of meditation must be one and to Him the practicant should whole-heartedly devote himself, and the Mantra he should repeat must be of the same Deity. All other forms of the Deity must be merged in that one Form. They should not, however, be regarded different from or either superior or inferior to one's own Deity of worship. To declare other Deities, as some devotees do, to be imperfect or inferior to one's own Deity can only be a way of amusing oneself or others; or it may be done by way of extolling the greatness of one's own Deity or at best a device, to make others repeat the Divine Names under the provocation of a controversy. Again, this may be done out of ignorance and obstinate persistency. Goswami Tulasidasji extolled the virtues of Śrī Kṛṣṇa without any reserve, but when he entered the temple of Śrī Kṛṣṇa at Brindaban, he addressed the Lord in a humorous vein, saying, "O Lord, what a beautiful dress of an actor-in-chief You have donned today ! What a beautiful curve Your body has taken with Your legs placed crosswise and with the flute in Your hands ! I have found You out even in this Form, You are the same Rāma of mine. But I am too obstinate to bow my head before You unless You leave this flute and this crown of a peacock's plume and take up the bow in Your hand as usual." The Lord responded to his humour in a similar vein and putting off the flute and the crown, at once appeared as Śrī Rāma with the bow in hand.

The Love-intoxicated devotees of Vraja, drunk deep in the Rasa of Śrī

Kṛṣṇa's Love, do not allow Śrī Kṛṣṇa to cross the boundaries of Brindaban. They have made Him a captive in their land, so Śrī Kṛṣṇa "cannot go even one step outside the limit of Brindaban".

Then there are devotees still further advanced in their mad Love for Him who claim to have shut Him up within the black solitary cell of their own eyes. They challenge all others to see Śrī Kṛṣṇa, if they can, for He lives only in their eye-balls and nowhere else.

Practicants meditating on the Divine with attributes and forms will do well to place an idol or a picture before them or bring to mind His description found in the scriptures and with closed eyes meditate on every limb of that Divine Form. When it is found difficult to concentrate on all the limbs together, only the face and the lotus-feet may be meditated upon. When meditation is practised resolutely, concentration becomes gradually easier. Faith, reverence, resolute will and reliance on the grace of the Divine are the chief aids in this Sādhanā and when the practicant is supported by them in his practice of meditation, the full view of the Deity appears in no time before his mental vision. Devotion to one's practice is what is primarily required. Through more strenuous and determined effort the vision may be made to appear even before one's open eyes wherever and whenever you like. The writer knows the case of a practicant who meditated with closed eyes on Lord Viṣṇu three times every day regularly for six months and as a result of this practice he could see the Lord even with open eyes, and as often as he remembered the Lord, the Lord appeared before him with a smiling face. He saw the vision above, below, in all directions and at all times. It does not at all mean that he thus came to possess any occult power. For when all the different streams of mental consciousness are gathered together and concentrated on a single object—when, by practice the concentration is perfected—the mind is absorbed into and identified with the object and whenever the mind remembers it, it at once gets identified with the object. It produces the ecstatic condition called Samādhi and when Samādhi is attained, the Lord is realized.

The practicant who meditates on the Divine with attributes and Form must also remember that his Lord is omnipotent, immanent in every being and yet transcendent; it is He who is attributeless and yet with attributes, formless and yet with Form; all forms are His, there is nothing beyond Him. If the practicant falls into the error of regarding any Deity other than his own as superior to his, he will not get that high perfection which otherwise he could have possessed. The attributes and Form of the Divine are not the creation of the lower Māyā, which gives birth to the world and keeps all this multitude of creatures wrapped up in ignorance. Every limb of the Divine Form, every weapon in His hand, every ornament He wears is supernatural, eternal, pure, conscious and divine in character. That is why even sages who have realized the Self and are merged in the Self, who are free from all attachments, lose their consciousness in the presence of the Divine in Form, the very fountainhead of Bliss, Beauty and Sweetness. To regard the Form of the Divine as the creation of Māyā is nothing less than to despise and reject it. Those who regard it as an appearance of Māyā cannot get anything better than a false Mayic appearance[1].

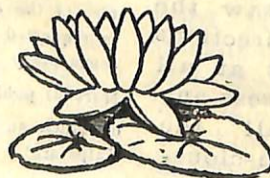
1. For an elaborate description of the Divine character of the qualities and forms of the Divine, the reader is requested to refer to "The Philosophy of Love" (a commentary on "The Aphorisms of Love" by Devarshi Narada) published in Hindi (प्रेमदर्शन) by the Gita Press, of which an English translation appeared in the 'Kalyana-Kalpataru'. It will be soon published in book-form.

To regard the Deity of worship as the Supreme Spirit and the vision appearing in meditation as Divine and real is to quicken the pace of march towards the cherished goal. As the mind modifies itself through meditation into the Divine Form, the meditation grows more and more perfect and consequently the vision of the Deity also becomes more and more frequent, appearing even while the practicant is engaged in his ordinary occupations. The Yogic concentration of the Gopīs of Brindaban was so great that they saw Śrī Kṛṣṇa everywhere and at every moment. Look at a picture on the other page which illustrates nicely this Yogic concentration of the Gopīs. A Gopī rises in the morning and begins sweeping the floor in her house when suddenly she sees Śrī Kṛṣṇa standing before her. She forgets the work in which she is engaged. Her eyes are fixed on the lotus-like face of Śrī Kṛṣṇa, as a black-bee would be transfixed on a lotus flower to gather its juice. Another Gopī is churning curd and Śrī Kṛṣṇa appears before her. She sees in Him the Life of her life, forgets the churning and loses herself in that marvel of matchless Beauty. Another Gopī is swinging the cradle of her babe and singing lullaby to it when the vision of Śrī Kṛṣṇa appears before her and fastens her eyes. She forgets her babe and her eager eyes begin to drink the nectar of sweet beauty of Śrī Kṛṣṇa. Another Gopī is taking her meal and Śrī Kṛṣṇa makes His appearance before her with a lovely smile on His lips. The Gopī forgets her food and begins to feed Śrī Kṛṣṇa. What a wonderful world of Bliss these Gopīs must have lived in.

Mother Sītā, while in captivity in the Aśoka garden of Rāvaṇa, always had the appearance of Śrī Rāma present before Her eyes. Bharata, the great lover of the lotus-feet of Śrī Rāma, had the most charming visions of Śrī Sītā-Rāma on the wooden sandal of Śrī Rāma installed on the throne at Nandigrāma. Satī, the beloved wife of Śankara and the paragon of feminine virtues and wifely devotion, saw Her husband Śiva alone all around Her when She burnt Her body to ashes in the fire of Yoga.

The importance of meditation is, indeed, extremely great. According to Sage Patañjali, ignorance, egoism, desire, aversion and identification with mundane things are the five great afflictions that assail the mind. These are alleviated by means of certain Yogic practices; that is to say, they are somewhat brought under control but are not wholly uprooted. They remain hidden in the form of seed and the moment they find an opportunity and favourable atmosphere they sprout and fructify. But the Yoga of meditation gradually culminates in complete Samādhi and destroys even the seeds of these evils. The delight that one gains through meditation is indescribable. The glory and joy of meditation can be realized only by actual practice of meditation.

Whatever has been written on meditation in this article is more of the nature of a compilation and contains very little of the writer's own experience. The kind reader will kindly excuse the errors that might have crept into the article.



The Philosophic Background of Yoga.

BY AKSHAYA KUMAR BANERJI, M. A.

In the sacred literature of the Hindus the term 'Yoga' has been used in various senses. The analysis of and reflection upon this variety of senses lead the thinking mind to one central idea underlying them. It is the idea of unity and the means to its realization. The commentators may lay emphasis upon the secondary meanings, which the term bears in different contents; but the ultimate idea involved in all cases appears to be the unification of diversities. When the term is employed in Mathematics, in Astronomy, in Politics and in secular literature, the original significance is nowhere altogether lost sight of. It always involves the conception of the unity of many,—one whole comprehending or unifying many. The *Yoga* (conjunction or addition) of two or more entities implies the realization of one comprehensive conception, in which the two or more are united together or submerged,—the idea of the unity of the duality or plurality. Sometimes that which brings together or unites a number of entities, though not comprehending them, is meant by the term 'Yoga'. In cases of objects of pure knowledge—in cases of natural phenomena and metaphysical realities—the unity which already exists or is being produced by conjunction or organization of many objects has only to be known. But in cases where unity has to be achieved by dint of voluntary efforts, the unity is the ideal or end and the efforts are the means or processes for its realization. In such cases the term 'Yoga' is employed to signify the end as well as the means,—the ideal to be realized as well as the systematic methods for its realization,—the goal to be reached as well as the path to it.

In this world the human soul is placed in the midst of diverse orders of phenomena. Outside of himself man comes in contact with innumerable species of objects, animate and inanimate, big and small, which produce various kinds of agreeable and disagreeable impressions upon his body and mind. Within himself also he experiences a mental world, consisting of diverse kinds of wants and impulses, passions and sentiments, desires and tastes, ideas and beliefs, enjoyments and sufferings, etc. He finds the diversities within closely related to the diversities without. Thus the human soul appears in its mundane journey to be in close touch with two worlds of bewildering diversities, upon which it acts and by which it is acted upon. It appears to be floating upon a boundless ocean, whose very nature seems to be constituted of an incessant succession of gigantic waves, which move it hither and thither like a straw and from which it sees no way to extricate itself.

Though as a self-conscious sensuous creature man finds himself inseparably related to such amazing diversities without and within, this is a position which he as a rational and spiritual being never accepts as final and inevitable. His spiritual nature always revolts against this domination of diversities upon it and seeks for some means of escape from it. The human soul appears to be never at ease, so long as it finds itself compelled to dance in tune with the apparently capricious movements of the plurality

of physical and mental phenomena. When we reflect upon the way in which the human spirit naturally responds to the diverse objects of its experience, we find that the course of the development of its cognitive, emotional and active life is always directed towards the discovery, achievement and enjoyment of unity behind and within and above this plurality. The unification of diversities appears to be the ideal which the human spirit seeks to realize in and through all its knowledge, all its activities and all its feelings.

The human reason is moved by an inherent urge for the discovery of unity as the true reality behind and within the diverse external and internal phenomena of actual experience, and it is to this urge that all the scientific investigations and metaphysical speculations owe their origin and development. This urge appears to be incapable of being fully satisfied until and unless all the diversities of the world are unified in the conception and intuition of one Absolute Reality, which is their sole ground and substance, which alone can furnish adequate explanation for them all and set the reason at rest. Man's practical life also, though ordinarily engaged in the pursuit of diverse kinds of changing objects or ideals, can never attain perfect and permanent satisfaction, can never get rid of the sense of imperfection and disquietude, till it can realize one Absolute Good, one Supreme Ideal in which all the relative ideals are merged and perfected and in the attainment of which man enjoys the blissful feeling of absolute freedom from all wants and imperfections, all bondages and limitations, all possibilities of sorrow and anxiety and fear.

Man's aesthetic consciousness also is similarly in quest of one Supreme Beauty, the realization of which would beautify the entire existence, would reveal the beauty of the Whole in every part of the universe, would convert the life into one serene flow of enjoyment. It is Love within, which can really enjoy Beauty as its object or to which the beauty of the objects of experience is truly revealed. So far as Love is overshadowed by hatred, malice, fear, lust, egoism, etc, the beauty which pertains to the essence of the objects of experience is veiled and the objects are experienced as ugly, loathsome, terrible, discordant, disagreeable and disquieting. When all the feelings, which create discord within, are merged in the noblest emotion of Love, when the entire consciousness becomes a deeply loving consciousness, all horrors and deformities and conflicts disappear from the world, all objects and events are revealed as most harmoniously and beautifully arranged in their proper places and periods as parts or manifestations of one orderly and beautiful organic system pervaded by one Life and Spirit.

The Absolute Reality sought for by man's intellectual life, the Absolute Good sought for by his practical life, and the Absolute Beauty sought for by his aesthetic life, are in fact one. It is the human soul's urge for perfect unity, which seeks satisfaction in different channels and forms different conceptions of the ultimate Ideal in terms of the different aspects of its own nature as manifested in its worldly life. As it approaches its Supreme Ideal, the apparent divergences of its own nature gradually vanish, its life and experiences are unified and it realizes and enjoys the unity of Existence, Goodness, Beauty. When this unity is realized in its consciousness, the soul appears to rediscover itself and it attains the state of perfect rest and bliss.

Thus the analysis of the inherent cravings of the human nature awakes the consciousness to the truth that *Yoga* is the ultimate ideal of life. Every

man is by nature a *Yogī*, if the term can be applied to those who in their heart of hearts consciously or unconsciously seek for the Absolute Unity as the ultimate object of their pursuit. But the term is generally used in a restricted sense, denoting only those who consciously and deliberately seek for the Unity and freely and voluntarily adopt some systematic course of discipline for its realization. The human nature, as distinguished from the sub-human nature, moves in the plane of freedom, and the actual life of a man is regarded as consisting in the life he freely, consciously and deliberately lives. Hence *Yoga* as a process is understood as the conscious and deliberate, methodical and systematic pursuit of Unity in the actual life of a man.

The term *Yoga* has been used in scientific and secular literature generally in a relative and phenomenal sense, and in philosophical and religious literature it is generally used in the ultimate and absolute sense. In the relative sense it means any kind of union,—any form of conjunction or amalgamation,—any state of temporary deliverance from conflict, discord, disquietude, restlessness,—and any effective way to its attainment. In the field of human activities any systematic and effective means adopted for the realization of any desirable end, which may be expected to set the mind at rest for the time being, or to bring about unity or harmonious relationship between men and men, between communities and communities, between nations and nations, etc., has been termed *Yoga*. Illustrations of the variety of usages of the term in the relative senses would be out of place here.

We are here specially concerned with the absolute and religious significance of *Yoga*, which, as we have seen, refers to the Absolute Unity for which the human soul in its innermost nature has an inherent yearning and the systematic course of disciplines to which the body, the senses and the mind have to be freely and voluntarily subjected for the purpose of the realization of this Unity and the attainment of perfect peace and rest. *Yoga* accordingly consists in the one-pointedness of life's activities,—the concentration of life's energy on one ultimate Ideal, which should raise a man's knowledge, feeling and will to a spiritual plane where all the phenomenal diversities should be unified and transcended and where all the worldly interests should be merged in one serene and blissful consciousness of perfect self-fulfilment.

Though every systematic course of discipline for the realization of this ultimate Ideal of human life must necessarily involve intellectual, emotional, volitional as well as physical elements on account of the organic unity of the human nature, emphasis is laid upon particular factors in the particular systems of *Yoga*. Each system regards the discipline of a particular aspect of the phenomenal character of a man as of central importance and that of every other aspect as subsidiary to it. This special emphasis is greatly influenced by and is not unoften the result of the metaphysical conception which any particular religious school holds about the nature of the Absolute Reality and the human soul's ultimate relation to It as well as the idea it forms about the psycho-physical constitution of man.

Take for instance the Sānkhya system. According to it, the entire world of diversities, subjective as well as objective, evolves out of one undifferentiated unmanifested non-self-luminous *Prakṛti* or Primordial Energy, to which are inexplicably related the plurality of self-luminous Souls or Puruṣas, each of which is essentially a simple, unassociated, unlimited, undiversified, absolute self-luminous spiritual entity. It is the inherent demand

of each *Puruṣa* to liberate itself from its apparent relatedness to the *Prakṛti* and its diverse manifestations and to realize its own essential unrelated absolute unity. *Yoga* according to this system means the self's union with itself,—the realization by the phenomenal self of the absolute changeless unity of its real noumenal nature through the dissociation of itself from the changing *Prakṛti*, which then becomes as good as non-existent to itself. As the apparent relatedness of the self to the diversities of the world and its consequent experiences of sorrows, wants and imperfections are due to beginningless Ignorance, the process of *Yoga* assumes principally the form of the discipline of knowledge for the removal of this ignorance, and the culture of indifference to the worldly concerns, restraint and extirpations of all passions and desires, self-concentration of the mind, etc., becomes auxiliary to it.

Patañjali represents a school of thought and culture, which accepts almost *in toto* the metaphysical view of the Sānkhya system, but lays far greater emphasis upon the practical side of self-discipline for the realization of the absolute unity of the *Puruṣa* or true self. It holds that *Yoga* as a process essentially consists in the suppression of the diversities of mental functions and the concentration of the entire mental energy upon the unity of the self-luminous noumenal self. As a result of this process the true unrelated unchanging self-luminous spiritual character of the self will reveal itself as a matter of course. This process of the realization in experience of the self's union with itself involves in the first instance the purification of the body and the mind through the proper regulation of inner and outer conduct in accordance with the laws of morality. Secondly, the body and the vital forces and the nervous system have to be brought under control and set at rest through proper disciplinary measures. Thirdly, the mind and the senses have to be withdrawn from the gross and subtle objects, which tend to draw them out towards the diversities of the world. Fourthly, the mind has to be wholly concentrated upon the changeless unity of the self. The self then shines in its self-luminous glory, and the whole being of the mind is unified in that blessed spiritual experience, in which there is no distinction between subject and object, no reference to space or time, no differentiation between knowledge, feeling and will.

The system of philosophy and religion, as interpreted by Patañjali and his followers, has specially come to be known as the *Yoga* system, on account of the stress it has laid upon the detailed process of self-unification,—upon the practical method of physical and mental discipline for the realization of perfect unity in actual life. *Sānkhya* and *Yoga* are in fact distinguished from each other in their emphasis upon the intellectual and volitional aspects respectively of the human life's search for unity behind all diversities of normal experience. This distinction between the two has been drawn from very ancient times, and we find elaborate discussion of the two from this standpoint in the *Mahābhārata*. Accordingly *Sānkhya* has developed principally as a system of Metaphysics and *Yoga* as a system of practical discipline, the former laying stress upon the logicality of reasoning and the latter upon the concentration of the will-power.

The *Yoga* school asserts on the strength of the actual experience of the Yogīs that though the ultimate aim of *Yoga* is the realization of the changeless differenceless subject-objectless absolute unity of the self through perfect self-dissociation from *Prakṛti* which is the mother of all diversities, the concentration and unification of the

physical and mental energy in course of the process of discipline so immensely expands and intensifies the power of thought and will of the *Yogī* that he may be said to attain a state of omnipotence and omniscience in relation to the phenomenal world before the attainment of the state of absolute unity. A *Yogī* of the highest type, just before complete indifference to and separation from the world of actual and possible diversities, enters into and gets hold of the very centre of the Energy, from which the world evolves, and obtains mastery over the laws and processes of its evolution. The soul of the *Yogī* is experienced as identified with the soul of the world-organism, the intelligence and the will of the *Yogī* are experienced as identified with the Intelligence and the Will that pervade and regulate the whole course of the evolution of *Prakṛti*. At such a stage the *Yogī* can know or see as present before him whatever he pays his attention to, gross or subtle, near or far, past, present or future. He can, if he attends to, understand the thoughts, feelings and languages, not only of all men, but also of all the lower animals, even the reptiles and insects. The experiences of his own past lives and of the lives of others become perceptible to his concentrated mind. His will-power is so immensely developed that he can, if he wills, change the normal courses of things,—he can exercise his influence even upon the Sun and the Moon and the stars,—he can check the power of the blazing fire from burning even a straw and the power of the stormy wind from moving even a dry leaf. He can at pleasure go without any conveyance in a moment to a distant place with his material body or leaving it behind. He can diminish or magnify the size and weight of his body, can create any number of bodies with different characteristics for himself and live and work in them in diverse ways at the same time. He attains mastery over life and death, objects and events, enjoyments and sufferings, natural forces and animal minds. And so on.

The acquisition of such knowledge and power appears so miraculous and superhuman and supernatural and therefore unbelievable to ordinary men like ourselves, because we are acquainted only with the surfaces of the physical and the mental worlds and we have formed ideas about the nature of mind and matter on the basis of this superficial acquaintance. Our most thorough and penetrating scientific investigations also are mere systematizations of our grossly imperfect sense-experience and hence cannot dive below the phenomena on the surface. The character of the phenomenal world of our ordinary limited sense-experience is believed to be so stiff, so unalterably fixed, so definitely moulded by what we regard as the ultimate laws of nature, and our present superficial knowledge of the character of the world-process is assumed dogmatically to be so final, that whatever appears to be inconsistent with it is sought to be rejected as ridiculous. For want of appropriate culture we have no idea as to how far the powers of our mind and senses can be developed.

The outward application of the human intelligence and will in a somewhat concentrated form in the present age and its glorious achievements in different directions have in some measure awakened our consciousness that man's knowledge and power can actually transcend many of the limitations to which they were believed to be naturally and necessarily subject. But we have not yet learnt to recognize the possibility of much higher and more glorious achievements by the inward application of the same intelligence and will in a much more concentrated form. The Yogīs are the expert scientists

and philosophers in this line. As a result of the inward concentration of this intelligence and will upon the innermost spirit of mind and things, they have attained success in practically spiritualizing matter and thereby obtaining mastery over the material world and transcending all limits to their knowledge and power. They see with their spiritual eyes, hear with their spiritual ears, and these know no limitations of time and space. Their material body is so spiritualized that the spirit plays in it and with it with perfect freedom and without any obstacle which the nature of the body as an independent material entity might put in its way. The material world also becomes spiritualized to their experience, so that its objects become pliant and readily yielding to their will. No object remains foreign to, independent of and isolated from their all-unifying consciousness and nothing exists to set any limits to their knowledge and power.

It is not to be supposed that the Yogīs who attain such knowledge and power make a parade of them to show their superiority to other people. Their mind being purified and concentrated upon the unity of the spirit is never moved by any curiosity to direct its attention to any of the diverse phenomena of the world. The Yogīs are therefore found in most cases to be indifferent to the knowledge of particulars. They never exercise their will-power to change the natural courses of things or to create any dislocation in the world-system. Such whims or propensities never arise in their self-concentrated mind. Their outlook on the worldly affairs undergoes a thorough transformation. They look upon things *sub specie eternitatis* and hence the world appears to them as a model of harmony and beauty. The world is to them as it ought to be. No changes in its details appear valuable to them. These are all governed by laws, which are all right and require no alteration. The diversities are only to be known as evolved out of and dissolved into one Ultimate Reality and then to be transcended. The will of a true *Yogī* is at one with the immanent plan of the universe and is therefore quite at ease in the midst of all circumstances. Though his heart is full of serene love for all creatures, human as well as sub-human, he looks upon their weal and woe from a higher spiritual plane; his idea of true good and happiness differs substantially from that of the creatures themselves, and his love for them also does not impel him to exert his will in the direction in which the blind ignorant suffering creatures would like it to be directed. The plan of the universe is all right to him and hence in spite of the unlimited power of his thought and will he bows down to it and lives the life of a docile boy in relation to the outer world, till he altogether dissociates himself from it.

There are however many pseudo-yogīs whose moral character and spiritual insight are not properly developed through appropriate Yogic discipline, but who adopt particular Yogic methods and practise particular forms of concentration, leading to the acquisition of particular kinds of so-called miraculous power and knowledge. It is these pseudo-yogīs or the imperfect Yogīs who fall from the true ideal of *Yoga*, that make a display of their occult power and knowledge and strike the ordinary people with wonder and admiration.

Again, among the adherents of what is technically called the *Yoga* system, there are many sub-sects which have grown by reason of their special stress upon and practice of particular aspects of *Yoga* discipline, such as control of the breath and the vital forces, control of the muscles and the nervous system, control of the mental func-

tions, incessant repetition of and meditation on some *Mantra* or mystic sound (with or without any literal meaning), meditation on some subtle sounds occurring within the physical organism, and so on. All these are helpful to true *Yoga*; but sometimes the means is mistaken for the end, and undue attachment to the means often stands in the way of true spiritual advancement.

We have pointed out that the conception of *Yoga* as the ideal of human life is determined by the metaphysical conceptions of the different schools with regard to the nature of the Absolute Reality, and we have illustrated this point by reference to the *Sāṅkhya* system and the system which is generally known by the name of *Yoga* or *Rājayoga* (King of Yogas). But this can be illustrated by reference to other systems also.

There are philosophical schools which maintain that the world of diversities originates from, is sustained and regulated by, and is ultimately merged in, One Universal Absolute Self or *Paramātmā*, which is accordingly the Absolute Reality. The individual finite selves are conceived as eternal finite individualized parts or manifestations of that Absolute Self. *Yoga* as a process essentially consists, from this point of view, in intense undiverted loving Devotion and self-surrender of the finite self to the Absolute Self, and as the ultimate end it consists in eternal blissful communion of the former with the latter. All the processes of body-control, mind-control, non-attachment to worldly objects, obedience to rules of morality, concentration, meditation etc., should accordingly be subservient to this loving Devotion to *Paramātmā*.

Among these schools some hold that the finite selves are eternally different from, but related to, the Absolute Self, and according to them even in the state of perfect *Yoga* this difference should continue, though the self of the *Yogī* should be wholly and eternally absolved in the thought and Love and enjoyment of the Divine Self and in this sense unified with it. Others again think that the relation between the finite selves and the Absolute Self is such that they cannot be regarded as either different or non-different from it. To them *Yoga* consists in the perfect realization by the individual self of its neither-different-nor-non-different unity with the Absolute Self, so that all consciousness of difference between them should be merged in One Transcendent Blissful Self-Consciousness, in which the Absolute fully reveals Itself in the individual in all Its glorious perfection.

The Vedantists of Āchārya Śankara's school hold that the Absolute Reality is one differenceless attributeless changeless Spirit,—*Brahma*,—and that the diversities are its illusory appearances caused by the beginningless Cosmic Ignorance. The individual selves are according to their view really identical with this Absolute Spirit, though illusorily appearing in this illusory world as finite and changing and distinct from one another. Consistently with this metaphysical conception they hold that *Yoga* ultimately signifies the individual self's conscious ascent above the illusory experience of individuality and plurality through the culture of true metaphysical knowledge and the realization of its absolute identity with *Brahma*, *i.e.*, the realization of the absolute non-duality of the Self.

Even the Buddhists, who acknowledge no metaphysical Reality as the Source or Substratum of the ever-changing phenomena of experience, recognize *Yoga* as the end as well as the means, and according to them *Yoga* as the end is the realization of the changeless differenceless unity of *Nirvāṇa* or annihilation of all subjective and objective diversities, and *Yoga* as the means

consists mainly in the concentration of the phenomenal consciousness upon the Absolute Void and the systematic course of discipline subsidiary to it.

Thus it is the realization of the Absolute Unity, whether conceived as immanent in or transcending the diversities of subjective and objective phenomenal experience, that *Yoga* essentially implies in all the religious systems, and it is this *Yoga* for which the human soul has an inherent urge and which is recognized by the spiritually advanced thinkers of all sects as the ultimate goal of human knowledge, emotion and action.

The term *Samādhi* is often used synonymously with *Yoga*. The inner meaning of *Samādhi* is the perfect or complete (*Sam*) state of existence,—a super-conscious state of existence in which there is no consciousness of imperfection and disquietude, no sense of ignorance, doubt and restlessness, no experience of plurality within or without, no hankering for any further knowledge or enjoyment or activity. This state is identical with the state of the spiritual realization of perfect differenceless absolute unity within the self, and in this realization the mission of human life is fulfilled.

Mysteries About Yoga.

By Swami Pavitrananda.

Living in an *Āśrama* far away in the interior of the Himalayas, we very often receive enquiries from persons from all over the world—specially from the countries in the West—whether they can learn *Yoga* if they come to the holy Himalayas or whether there is any chance of their meeting a *Mahātmā* or a *Yogī*. By *Mahātmā* they mean a mysterious being, not visible to the ordinary mortal eyes, but to be seen by the favoured few. Everybody feels elated on belonging to the category of the chosen few, and so our correspondents seek to know if there is any chance of their being one of the fortunate few, and finding out a short cut to "Yoga".

If we tell them that there is nothing mysterious in the Himalayan region, that here also the sun rises in the east and it sets in the west, that the year brings in its seasons of heat and cold—rather very, very severe cold, that here also the mind is a victim of its vagaries as much as in the plains, they are scared away by the very simplicity of our answers. Yes, the Himalayan region has got its great advantages: its sublime atmosphere, deep solitude, isolation from the hum and bustle of the city-life, the snow-capped peaks reminding one of Śiva in meditation—all these tend to make the mind calm and force one to think of the Eternal One. But here also an aspirant has to struggle hard, has to shed his heart's blood if he wants to unravel the mystery of being. The external environment gives us a great help no doubt, but that is not all. Simply environment avails nothing, if one cannot draw out the fire within, taking advantage of that.

People have usually got a queer idea of *Yoga*. So they are in search of Yogīs in the mountains which are inaccessible to all excepting the adventurous. By *Yoga* people ordinarily mean some miraculous powers, some extraordinary happenings, the capacity to do some out-of-the-way deeds. By practising *Yoga* they desire to score an advantage over normal human beings. But how often in trying to develop a capacity to dupe others they dupe

themselves! Examples are not rare of spiritual adventurers who run to 'Secret Thibet' or caves in the Himalayas, in search of "Yogis", and after wasting time and energy go back disappointed, heart-broken and exasperated, and the only recourse they have to, for attenuating their feelings, is to write a book on their adventures, which only inflame the desire of others to do likewise (and suffer the similar fate).

If one has the genuine hankering to learn *Yoga*, one has to drive away completely from one's mind that there is anything mysterious about *Yoga*. *Yoga* is a simple process, so simple that its very simplicity is bewildering to most of us. *Yoga* means the method by which we realize God or our Inner Self. If we believe in God, we naturally believe in all the ideas associated with the conception of God—He is all-pervading, ever-present, more beloved than the most beloved earthly relations, and so on. Consequently, we need not take to any tortuous path to realize Him. We can go straight to Him, if we are *sincere*; we can claim our birthright as heirs to an Almighty Being. And if we do not believe in God, even then, there is not much difficulty. Everybody believes in his own existence; to him *Yoga* will mean finding out the Real Self—his inner being. Here also there is nothing mysterious about it: one knows that one exists, and *Yoga* means the realization of one's Existence in such a manner that there will be no mistaking about it.

Here the question arises, if God is all-pervasive, why is it that we do not see Him, and suffer in consequence? If we are the inheritors of such a great legacy, how is it that we live as miserable wretches and work like galley slaves—not knowing our past and future? Well, that is a mystery which we can unravel only when we fathom the mystery of the universe, of creation. So long as we are in dreams we cannot understand the mystery of dreams: for that the only remedy is to break the dreams.

Every saint who has realized God says that constantly does God try to come to us, but it is we who fly away from Him; that God is eternally hounding us, but unfortunately we have got the infinite capacity to hide ourselves from Him. There is a great centrifugal force working in us, and we constantly move away from God. The vehicle through which that force works is our desires,—our attraction for the sense-objects, and they express themselves in our activities. Man is ever active to fulfil his desires. And the more his desires are fulfilled, the more they are increased and the more a man is entangled in works. Carlyle has very aptly said that our position is like that of a dog round whose neck a bell has been hung. The bell rings, and the dog runs. The faster the dog runs, the louder the noise of the bell. This process goes on, tlll the dog falls down fatigued and exhausted, and meets with death. Exactly similar is our fate. After life's labour when we are face to face with death, we find, as we look back, all our labour has been simply running after a will o' the wisp—all in vain.

So, *Yoga* says, just reverse the process. Your tendency is to run after sense-objects, to do works. Yes, do that but have no desires. Work without the hankering for the fruit of actions. If you pursue this process, all works will automatically drop off. No man can be without actions. If you stop outer activities, mind will become active with vengeance and make you mad. There is no escape from actions. The best remedy is to work without a desire. Work by all means, but do not be elated by success or depressed by failure. If you can continue this process, all kinds of activity—external

and internal—will cease, and you will realize your true nature. This is *Karmayoga*.

Now this can be practised from every position of life. There is no use of running hither and thither for that. In your impatience you may do that, but the bundle of desires will be always with you: they will give you no rest. Swami Vivekananda during his wandering days met with a man who moved from place to place for long forty years, but still did not find a suitable place where he could remain steadily for some time and meditate. When Swamiji expressed astonishment at that, the unfortunate man replied, "I have been in the deepest solitude of the Himalayan region, I have been on spots facing the gorgeous scenery of a vast ocean, I have wandered about from place to place; but nowhere could I rest, because my mind did not give me rest." Yes, however we may try, our mind does not give us rest, and so we wander on and on. Therefore the best remedy is to cut at the very root of the tree—to kill the desires.

The difficulty arises, how can we work without desire ?—without being interested in our successes and failures ? An inert mass can only be indifferent to external influences; how can a man with feelings and emotions be the same in successes and failures ? The task indeed is difficult. But that can be possible only when we believe in God or we know that we are the Self and as such much greater than that which dances to the tune of the world of desires. Those who believe in God, can do works as dedicated to God. Work becomes exactly a kind of worship with them; *Karmayoga* becomes synonymous with *Bhaktiyoga* to them. Those who have no faith in God, but believe in a Higher Self, may think that they stand like a tall cliff—the wind and storm dash against the base, but the cliff itself is unmoved, indifferent, resting on its own glory. The Self is not affected by the influence of actions. Thus *Karmayoga* is mixed up with *Jñānayoga*.

But one has to start with actions. The *Gitā* insistently says:—

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥

—For one who wants to attain perfection in *Yoga*, work is the means. When he is established in *Yoga*, inaction is the way.

But every man has not to pass through the same process. Temperaments and the degrees of intensity in religious life differ, so do the methods of God-realization. There are some persons in whom the desire for the realization of God is so strong, that they cannot pass through the ordinary duties of life. They pine for God in the same way as a drowning man pants for air to breathe in. It is impossible for them to go round their normal duties. God in His infinite mercy, seeing their earnestness, at once takes them to His arms. At a sweep they cross the ocean of *Māyā*. Sri Ramakrishna would say, "When a child cries very doggedly, its mother leaves all her works, and comes hurriedly to the child to console it." When a man has developed a great hankering for God, when he becomes one-pointed in Devotion, as the *Gitā* says, realization of God becomes easy for him. This is *Bhaktiyoga*—the path of Devotion.

It is said that *Bhaktiyoga* is the easiest of all the Yogas. In this, man has not to pass through any hard discipline. Man has simply to turn his emotion to God. Man has only to love God with heart and soul, and God takes care of everything for him. The emotion of a devotee purified by the touch of God becomes an unerring guide, and he goes fast to God just as a boat speeds forth when

its unfurled sail is pushed by a mighty wind. When a man has to obey artificial restrictions, though self-imposed, there is the chance of lapses, but when the obedience to laws becomes spontaneous, there is no chance of failures. When a devotee has got true self-surrender, he has reached a safe ground.

But such kind of Devotion presupposes a great faith and belief in the existence of God. Those are fortunate, who are born with an unshakable faith in God and who instinctively, as it were, run to God. But what about those who are not so fortunate ?—who cannot take the existence of God as axiomatic truth ? For them Hinduism prescribes the path of Knowledge. They have to philosophize about the problems of life and death, of the real and the unreal and with iron determination reject what is false and unreal and accept what is true and real. The path is difficult no doubt, for the mind plays hundreds of thousands of tricks, and one is not sure how long one can keep up to a resolve. Yet a man must be true to himself: he must follow his 'Swadharma'. By following his *Swadharma* he reaches the goal. The path may be arduous, but there is Divinity within everyone; it may be hidden, but it is never dead. By sheer will-power one wakes up the Divinity within oneself and attains Knowledge.

There is another class of persons who are of a meditative temperament. They find that mind is the source of all troubles. Mind is, as it were, a gateway between the internal and the external world. Mind does not allow them to look within, and always forces them to the external world. So they want to delve into the secrets of mind. They want to calm down the mind; with mind they want to study the mind—they take to the practice of meditation. As they become adept in meditation, layers after layers of the mind open themselves before them, till the very secret of Existence is unearthed.

The science of meditation, which is technically called *Rājayoga*, deals with various helps and obstacles to meditation. One cannot succeed in meditation all at once. The *Gitā* says that it is harder to control the mind, than to stop the blowing wind. Ceaseless struggle and eternal vigilance are necessary to stop the vagaries of the mind. And in this process man gets various psychic experiences.

Ordinarily people who run after 'Yoga', hanker after these psychic experiences. And they want to have them without undergoing the various disciplines prescribed by *Rājayoga*. *Rājayoga* speaks of eight steps: *Yama*, *Niyama*, *Āsana*, *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇā*, *Dhyāna* and *Samādhi*. But adventurers in the field of *Yoga* usually try to have some exciting experiences through *Prāṇāyāma* and *Āsana*. They do not care to study and practise *Yama* and *Niyama*, which are comparatively more difficult and require earnest efforts for many, many years. They are not really spiritual men, nor have they real spiritual longing. They want a short cut to spiritual experiences, just as some enterprizing persons go out on expedition to climb some high mountain peak and create a name for themselves. But there is no short cut to spirituality. One can become all on a sudden rich by deceiving others, but one cannot deceive God or Truth. One can deceive the whole world, but one cannot deceive oneself, and God is the inmost Self.

It will be found that *Yama* (which means non-injury, truthfulness, non-stealing, continence, and non-receiving of gifts) and *Niyama* (which denotes cleanliness, contentment, austerity, scriptural study and self-surrender to God) are themselves great moral disciplines, and without moral disciplines

none can hope to build up his spiritual life. There is absolutely no mysteriousness in these moral disciplines. They have to be mastered through earnest efforts and constant grappling with failures. For practising them one has not necessarily to go to mountain caves or to some miracle-making Mahātmās. These can be practised in everyday life. Of course heart-breaking struggles are necessary for success in these efforts. But one's sincerity and earnestness are a sufficient guarantee that one will ultimately succeed. When the child makes the first effort to stand erect and walk, the mother stands near by to offer help in case it falls down. The same is true in religious life. No honest effort goes in vain. "No doer of good comes to grief, my child", says the *Gītā*. So one has to struggle in spite of all dark forebodings or grievous disappointments. In religious life, it so happens that we are very near to success exactly at the time when we seem to be in the abysmal depth of failures. So one need never lose heart if only one be honest with oneself.

As such there is absolutely no mysteriousness in *Yoga* as a path to God. The path is as clear as the broad daylight. Whether we have got a desire to tread that path is a different question. But those who want to make *Yoga* a means to getting some extraordinary or unusual powers, will ultimately dupe themselves, though in the meantime they will find enough opportunity to deceive others. And it is this class of people who have made *Yoga* synonymous with charlatanry and created in the minds of honest people a dread for *Yoga*.

Everything good and valuable has got its imitations. There are good coins as well as base coins. One must be able to distinguish them, if one is to safeguard oneself against deception.

Yoga—The Psycho-Physical Discipline:

Its Value for Everyday Life.

By M. S. Srinivasa Sarma, M.A.

The Hindu Technique of Religion

Yoga is a unique Hindu concept, extremely difficult to translate into English. It is religion on the experimental side, and sums up the achievements and aspirations of Hindu Thought. Philosophy with the Hindus is not simply an intellectual pursuit; it is also a dedicated life; and *Yoga* is the name for it. If philosophy is the Vision of Truth, then *Yoga* is its practical side making for its realization. *Yoga*, thus, is both an intellectual system and a practical discipline of life. It is harmonized knowledge, making possible a harmonized life. It is not only a *view* of life, but also a *way* of life and a means to salvation. It is the Hindu technique of religious realization. It is the system of self-discipline that lifts us to serenity and freedom, and gives a healing unity of soul.

The ordinary meaning of *Yoga* is to "meditate", but its technical meaning is "to join". It measures our capacity for God, and comprises the practical discipline which points the road to the mystic realization of the oneness of all, and is thus the crown and completion of spiritual life. The path of spiritual progress is not a bed of roses. "Strait is the gate, and narrow is the way which leadeth unto Life, and few there be that find it", said Christ. The price of liberty and human dignity is unceasing vigilance and perpetual

struggle with the infirmities of our own nature. The course of *Yoga* never runs smooth; its path is strewn with obstacles, and its very life consists in the struggle to overcome them. *Yoga* is not a matter of occasional experience, but a continuous life. It is the conscious art of self-discovery and contact with the Divine.

"Be Ye Perfect"

Man's instinct for fullness of life finds its articulation in the Upanishadic dictum "Tat-twam-asi" and in Christ's exhortation "Be ye perfect even as your Father in Heaven is perfect." This call to perfection is addressed to each of us, and lends order and dignity to our existence. Therefore, the poet's words "A man's reach should exceed his grasp", is not merely a command of what ought to be; they are a description of what *is*. Man has always been stretching himself beyond his own measure. He has a sense of the Infinite. Eternity has been set in his heart. He has not been content to look only on the things seen; his gaze has ever been towards the Unseen. He always seeks for, and strives after what is above and beyond himself and his world. In science he tries to get beyond the phenomenal reality as his senses apprehend it to the noumenal which will satisfy his mind. In philosophy he endeavours to bring the multiplicity of his experience, outer and inner, into a unity that will evidence itself to his reason as coherent. In morality he is not content with the customs and standards of society, he conceives and aspires to realize an ideal challenging his nature. The motive, the *elan vital* of progress in all spheres of human interest and activity is "The best that is yet to be". But it is in his *Religion*, above all, that man's reach is beyond his grasp. As religion is universal in mankind, so it is necessary to manhood; and *Yoga* is the sovereign method of religion for spiritual perfection. It consists in unyielding vigilance coupled with complete surrender to God. The simultaneous culture and co-ordination of the keenness of the intellect and intensity of concentration, the fervour of emotion and the power of will consummated in the supreme surrender to the Divine constitute the core of *Yoga*.

The doctrine of *Yoga* is the direct outcome of the philosophic teaching of the *Ātmā*. When the Upanishadic seer declared "Thou Art That" as the essence of all wisdom, he gave a definite bent to the Indian spiritual genius. The soul of man is of the very nature of *Brahma*—the Ultimate Reality—the soul of the Universe; and *Yoga* is the royal road to the perfecting of the individual by the process of integral union with God.

Co-ordinate Living

Yoga, then, may be defined as the process as well as the result of balancing the different sides of our nature—body, mind and spirit. It may be thought of as an efficient and scientific method of bringing about the development of man's triune nature by means of mental concentration upon the various bodily functions, mental powers and spiritual forces experienced in and through the human organism. It is a methodical discipline to attain perfection through the control of the physical and psychical elements of man. It is a set of practices which cure the body of its restlessness, and free it from its impurities. It is a system of moral and mental discipline by which we can purify the intellect, free the mind of its illusions, and get a direct experience of Reality. The physical body, the active will and the clamant emotions are brought under control, and become veritable dynamos of spiritual energy. The increased vitality secured through these austerities is then employed in the supreme task of the salvation of the soul.

Yoga is concerned with the "whole" individual, and aims at the *symmetrical* development of all his powers. It recognizes that the body is the instrument and apparatus of spiritual life, gives to it as much dignity as it gives to the mind, and demands that in the interests of spiritual freedom both body and mind must be under perfect control. The Hindu philosophy declares that *Puṣṭi* (vitality), *Tuṣṭi* (happiness) and *Śānti* (peace) are the triple ideals of life; the fulfilment of this depends on the integration of the activities of the body with those of the mind and spirit.

Mind-Control

The harnessing or disciplining of the mind, is fundamental to all systems of *Yoga*. According to Patañjali, *Yoga* is the restraining of the fluctuations of the mental tendencies. Where this control and discipline are lacking, the self identifies itself with the interminable flux of the desires and impulses and modifications of the mind, so that instead of spiritual insight into the true nature of our existence which is the fruit of *Yoga*, there prevails a condition of mental obscurity called *Avidyā*, or Ignorance. Egoism is the immediate result of *Avidyā*; it fills us with desires and aversions, hatred and avarice, and dulls spiritual vision, and keeps us in a state of perpetual subservience. Thus *Avidyā* is the main cause of all our troubles; and the supreme ethical task of *Yoga* is the uprooting of *Avidyā*. The elaborate mental and moral disciplines help us to discriminate that our real nature is that of the spirit, and that the body and mind, relatively speaking, exist only as instruments for the actual realization of the spirit. Thus *Yoga* is the practical means whereby the senses and the menal processes are held in restraint; it is the recognized means of purifying the body, and delivering the soul from the vicious and oppressing tendencies of the mind, as preparatory to the pursuit of *Jñāna* which brings about salvation.

A Synopsis of Yoga

A long and painful process of preparation is imposed upon us so that we may triumph over all the obstacles inherent in the feebleness of man. The programme of this spiritual gymnastics consists of *eight* stages, *five* of which are physical and ethical, and *three* psychological, and metaphysical. The first five aim at bringing the body under control, and comprise injunctions and prohibitions in everyday conduct and rules and regulations relative to the positions to be taken in meditation, and others which have for their aim the control of breathing, the restraining of the senses, and the destroying of the communications between the mind and the external world. There is special insistence upon the regulation of the breath on the ground that individual life and thought are bound up with respiration, and that to control the one is to dominate the other. When finally the body has been purified by these five stages, it becomes possible to exercise control on it. Three kinds of exercises lead progressively through meditation and contemplation to the final beatitude of unification with the Absolute. Thus in eight steps the soul obtains liberation first of all from the external world, and then from the hindrances which come to it through its association with the organs of intelligence and the will. Liberated from the world of results, the soul rejoices in pure tranquillity; dissociated from the internal organs, it takes the ineffable delights of ecstasy, and reaches without any distraction the state of integration, *Kaivalya*, in which is its salvation.

The Spiritual Athleticism

The religious consciousness gives meaning and vitality to the whole

striving of man. It stimulates the imperfect and finite soul towards the approximation to Truth, Beauty and Goodness. The religious life means contact with the perfect. It creates unity and harmony in our life. The Kingdom of Heaven is always "at hand", as it is "within us". It is the noblest of saying that God is Love. Love and friendship are the choicest fruits of the tree of life; and love means harmony, truth and beauty. God is purifying love, constructive love, healing love pervading the cosmos. But God cannot enter our life without our willingness, without our asking and seeking.

ETHICAL

The first step in our spiritual quest is *Yama* which consists of ethical disciplines of abstentions corresponding to "Thou shalt not's". *Yama* is negative discipline which asks us to refrain from causing injury to any living being, falsehood, theft, incontinence and acceptance of gifts. Of these, the first one, non-injury is the most important; and a proper fulfilment of it will automatically take care of the rest. This is the sublime Hindu doctrine of *Ahiṃsā*, which asks us to cultivate a spirit of friendliness to all, and go through life bearing malice towards none. It is of the nature of personality to be separative and possessive; this separativeness can be overcome by loving, this possessiveness, by giving.

The second step *Niyama* constitutes positive directions regarding what we shall do to develop serene frame of mind. They are purity (*Śaucha*), contentment (*Santoṣa*), austerity (*Tapas*), study (*Swādhyāya*), and Devotion to God (*Īśwarapraṇidhāna*). These discipline us in cleanliness, control of body and mind, and surrender to God; they elevate us by cleansing our self of its sensuality, covetousness, immoderation in sex, drink and food, envy, hatred and lethargy. Ordinarily our desires and aversions cloud our whole understanding. So long as we are full of desire for sense-enjoyment and for possession, of egoism and vanity, God has no place in our life. It is when we reach the true inner maturity that we cultivate comparative non-attachment for the things of the world, and begin to experience a yearning for God rising from the root of our personality as if we are being starved of a substance which is the basic constituent of our being. This ethico-psychological preparation develops *Vairāgya* (passionlessness) or freedom from attachment to objects or consequences of one's own deeds, which is a pre-requisite for success in spiritual exercises, and brings about a moral transformation and a redirection of psychic energy in the path towards God-realization.

PHYSICAL

In the progressive development of spiritual life, special attention is paid to the building of a healthy body. The third of the eight stages of Yogic discipline deals with a series of gymnastic exercises which are meant to improve the various parts of the bodily organism. These exercises are called Āsanas or postures, and aim at an all-round development of the body. Some of these postures have specific therapeutic value. The breathing exercises constitute the fourth stage. These help us to maintain our bodies at a high level of physical efficiency. The last stage of *Yoga* involves mental exercises in concentration. They comprise the withdrawal of the senses from objects (*Pratyāhāra*), concentration (*Dhāraṇā*), contemplation (*Dhyāna*) and unification (*Samādhi*). In *Pratyāhāra* a deliberate effort is made to diminish the impulses streaming through the sense organs. In this condition, the state of mind is one of detachment from the external world, it is responsive only to those stimuli that have a

spiritual value, and is dead to those stimuli that are useless for spiritual progress. When this stage has been reached, we are ready for *Dhāraṇā*—the dynamic, one-pointed concentration, *Dhyāna*, and finally *Samādhi*, the crown and completion of all religious disciplines.

BASIS OF SANE LIVING

Now the practical value of these Yogic exercises for everyday life is enormous. Life in the modern age is not a mechanical routine but a creative art; it has become a great adventure, and not a set scheme. The problem of men never looked more threatening, more challenging than it does today. Mechanical efficiency and scientific ruthlessness combined with a contemptuous disregard of such imponderables as are manifested by the spirit and will of man are today receiving our admiration. "*Video meliora proboque, deteriora sequor*"—"I see the better, but follow the worse"—is the pathetic cry of most of us. St. Paul with great mental anguish confesses that "The Good that I would, I do not; but the Evil which I would not, that I do." Now what is this weakness due to ? The root cause of this trouble is that we have not disciplined ourselves, and cultivated sweetness of temper, sanity of mind and strength of spirit. But *Yoga* guarantees these; it makes our body healthy and sound, controls the senses, corrects our conduct, and establishes the right attitude towards others. Though the more intensive practice of *Yoga* is not for everybody, yet an honest beginning should be made by all of us in the interests of sane and happy living. We will then be astonished at the progress we make and the results we enjoy; and then we will find it easy to climb from one step to another till at last we establish complete mastery over our body and mind.

STRENGTH OF BODY

The two essentials for successful living are the strength of body and purity of mind. They are the necessary conditions of the realization of life in action. The integration of the activities of the body with those of the mind is a basic principle in the culture of the soul. Few realize how dangerously near weakness often is to wickedness, how impossible healthful energy of will is without strong muscles which are its organs and how endurance and self-control depend on muscle-habits. Muscles are the vehicles of habituation, imitation, obedience and character. Moral and social habits are essentially physical and hygienic habits. Bodily health therefore is the foundation of personal Morality. The need to struggle is the salt and saving of true life; and poor health affects efficiency, spoils plans and keeps the individual from the things for which he is best equipped. Heightened vitality means an increased sense of power, a keener zest in everything. It means efficiency, more work done, and greater usefulness to society. It develops the power of hard work, and is a safeguard against self-centredness and envy. Thus the course of virtue as well as wisdom is seriously impeded by deficiencies of bodily health and vigour. 'नायमात्मा बलहीनेन लभ्यः'— Unhappiness and poor health go together. To ensure health, there are regulations regarding food, drink and sex. In these matters a golden mean is what is desired; over-eating and under-nourishment are equally ruled out. In the *Gītā* Śrī Kṛṣṇa tells Arjuna that "Verily, *Yoga* is not for him who eateth too much or who abstaineth to excess." *Yoga* is equilibrium, balance, proportion; it is harmony in structure and rhythm in action.

PURITY OF MIND

"Blessed are the pure in heart, for they shall see God", said Christ. Inner

purity is very essential. The mind will have to be purified, for it is no use cutting the branches if one leaves the roots intact. We must free ourselves from the tyranny of lust and greed and pride, from the fascination of outward things and instinctive cravings. Psychology points out that two things stand in the way of our having right relationship to other people and identifying ourselves with them, namely, selfishness and insincerity. When anyone consciously lives only for himself and enjoys his pleasure at the expense of others, he is immoral, anti-social. Insincerity is a form of bias—a determination to see what we *want* to see, rather than what *is*. Of course we can always give grand reasons for what we wish. But no one will ever think aright unless the heart is right; for biased results are in the end only partially right or wholly wrong. We live in a world the order of which is truth and love. We must have pure hearts and unbiased minds if the real values of life are to be revealed to us. Our bias and selfishness really keep us from the truth. Selfishness and insincerity are at the root of all our personal miseries and social misunderstandings. Then how are we going to get rid of them? It can be done only when we have achieved *Chitta-śuddhi* as a result of these Yogic practices. This is what Aristotle calls *Catharsis* or cleansing of the mind of all its self-centredness and prejudice, and filling it with great ideas which have ever moved men to noble deeds and righteous actions. Love, compassion and sympathy are natural to the purified mind.

"The Integrated Man" And "The Skill In Action"

Prayer, worship and meditation help to revive and purify the inner being, and predispose it to the contact with the Divine. The religious consciousness gives meaning and vitality to the whole striving of man. It stimulates the imperfect and finite towards the approximation to Truth, Beauty and Goodness. The *Gītā*—that masterpiece of *Yoga-śāstra*—points out how the *Yoga-yukta*, the Yoga-adept, is self-purified, self-ruled, and perfectly equipoised and never perturbed or perplexed. The daily prayer of the Christian—"Lead us not into temptation" is simply the outward expression of the inward urge to become a *Yoga-yukta*. This is what the moralists call *self-control*. Self-control helps us to be calm and self-possessed, and checks the flippancy of surrender to momentary excitements. It is the foundation of freedom and personality, and makes the body and mind a tempered steel. It gives rise to loyalty, fortitude, patience, constancy, perseverance and indifference to personal misfortunes. Self-control is the permanent dominance of spiritual values; what we call weakness of will is instability of perspective. Self-control suggests a consecutive orderliness of behaviour, a freedom from excessive and reckless action. It means an intelligent judgment of values, and co-ordination of our energies by the ultimate ideal. It is therefore the measure of manhood, and maintains the soul spotless and unsullied.

"What shall I *do* to inherit Eternal Life?" was the question put to Christ, and the answer was "Do thy duty for duty's sake." Kant saw no practical opening into the realm of the Kingdom of Ends except through the gateway of duty for duty's sake. "Stand up, Parantapa," commands Kṛṣṇa, the *Yogeśwara*. For what? To do his *Dharma*. The Life of *Ātmā* demands the discipline of deeds. Śrī Kṛṣṇa's call is to break the three bonds of evil desires, selfish actions and weak will, and to enter the Life of Freedom. Work with a selfish motive dissipates energy, and holds us in bondage of expectant compensation. Work done with no such motive behind, and for its own sake

and strictly as duty, purifies the mind, and leads to perfection. *Yoga*, therefore, insists that any task, irrespective of its dignity, should be done gracefully for its own sake. We feel ourselves at rest when we give up all selfish desire to accomplish anything for ourselves, and when we admit our dependence upon God, and surrender ourselves completely to Him body, mind and soul. With this surrender comes a newly experienced peace of mind which gives feelings of ecstasy too subtle for analysis.

Bhakti and Yoga.

By Bireshwar Banerji, M. A.

This article is intended to be both theoretical as well as practical. In its theoretical part it will aim at being helpful to the follower of *Bhakti* by explaining the requirements and conditions that must be fulfilled in order that *Bhakti* may become a *Yoga*. In its practical part it will keep the same object in view in a different sphere of the aspirant's life.

Taking the term *Bhaktiyoga*, the word *Yoga* etymologically means union, so that the term *Bhaktiyoga* means Bhakti-union—union with *Paramātmā* accomplished through *Bhakti*. To explain the term more fully *Bhaktiyoga* means union between *Bhakta* and Bhagavān, *Jīvātmā* and *Paramātmā* accomplished through *Bhakti*.

Bhakti used as a *Yoga* does nothing less than unite the *Bhakta* with Bhagavān.

Yoga is union, which may be of different kinds and degrees. In the first place there are two broad kinds of union—union in the realm of *Prakṛti* or matter, and union in the realm of *Puruṣa* or spirit.

Beginning with union in the realm of matter we note that matter exists in different states, solid, liquid, etc.

Solid matter possesses the two properties of heterogeneity and impermeability. Hence *Yoga*, union, in the realm of solid matter can be nothing better than surface contact. In such a union the two uniting substances or beings retain each its separate individuality. In inanimate matter it is surface contact. In conscious beings possessed of bodies it becomes moral union, which term will be explained later on.

Yoga, union, in the realm of liquid matter rises to a higher plane and becomes unity which is a state of union wherein the two uniting substances or beings mingle and merge into each other in such a way as to form one compact, inseparable, homogeneous substance or entity. Their separate individualities are lost in each other to form one larger individuality.

In the realm of liquid matter instances of union are furnished by two cups of milk or of water poured into each other. They become so thoroughly amalgamated and united as to become indistinguishable and inseparable and form one compact, uniform, homogeneous mass.

On the higher planes of matter—gaseous, etheric etc.,—union is progressively more compact, more homogeneous.

Union in the realm of spirit, of *Puruṣa*, of *Ātmā* is of a far different kind. There is a difference between *Puruṣa* or spirit and *Prakṛti* or matter—which difference is fundamental, eternal, inherent in the nature of each. The

Sanātana Dharma teaches that spirit or *Ātmā* is ever *one*, homogeneous and matter or *Prakṛti* is ever *many*, heterogeneous. Spirit is unity; matter is separability, separateness.

In life evolution spirit and matter, *Puruṣa* and *Prakṛti*, *Ātmā* and *Upādhi* are inseparable, *Prakṛti* or matter forming the *Upādhi* and *Puruṣa* or spirit abiding as the Self within the *Upādhi*.

The union that forms the highest goal of *Yoga* is the union of *Ātmā* and *Paramātmā*—of the Bhakta's Self with Bhagavān's Self. Now the Self or *Ātmā* being ever *one* this union exists from eternity. Its *self-conscious realization* is sterilized and frustrated by the wall of separateness created and fostered by the Upādhis. To realize the *oneness* of the Self we must get rid of the *separateness* of the Upādhis. The separateness of the Upādhis is the separateness of the body, of the senses of knowledge, of the senses of action, of the lower mind, of the higher mind, of *Buddhi*, of *Prajñā*. The separateness fostered by these organs being conquered, *Advaita* unity, unity of *Ātmā* and *Paramātmā*, is straightway realized.

The *Bhakta* must initiate the progressive process of union at the outer extremity of the *Upādhi*—the physical body. Thence he must mount in an orderly succession to the senses, the mind, from the latter to *Buddhi* and finally to *Prajñā*. (*Buddhi* is the organ that discovers *present* truth, *Prajñā* eternal truth).

The Supreme Self is pure spirit, the various Upādhis of man and their organs, senses, mind, etc., are material substances. Wherefore their union, the union of man's Upādhis with the Supreme Self cannot be the union on the same plane of two homogeneous substances. Their union can only be union on the moral plane—which union consists in and rests on an act of *Dedication*—hence on the idea that they *belong* to the Supreme Self.

The physical body in unconditional dedication to the Supreme Self is the physical body in *Yoga* or union with Supreme Self. Addressing Bhagavān the *Bhakta* says, "O Lord! my body is Thine"—which means "My right of ownership over my body is absolute and undisputed. This right in its entirety I now unconditionally resign to Thee". When the *Bhakta* thus makes a formal surrender of his body to Bhagavān, Bhagavān's right of ownership over this body is as full and absolute as the Bhakta's had previously been. This body now belongs to Bhagavān. This is *Yoga*—this is union with *Paramātmā* brought about by the surrender to Him of the physical body. This is the highest state of union that can be effected between spirit and matter, between the Supreme Self and the physical body of man.

Above the body are the senses. Sense *Yoga* is authoritatively defined in *Bhāgavata* III. 25. 32, whence we gather that sense *Yoga*—union with Bhagavān effected through the action of the senses—arises when the senses in their normal function, spontaneously, without being tutored, enticed or forced, centre round Bhagavān, when for example the sense of sight takes joy to see Him or things and persons connected with Him, and is indifferent to all else. Similar remarks apply to the other senses.

Mind *Yoga*—union with *Paramātmā* in or through the mind—is the central, vital, supreme *Yoga* by reason of the fact that the mind is man's world, both external as well as internal. Internally, man lives in the mind's feelings, sensations, ideas, etc. The mind's faculty of *Dhyāna* (intense concentration) gives man the power to become one with *any* object (including the Supreme Self) upon which it is fixed. Externally it is the mind that puts the

Self into relation to the world outside—that by its faculty of perception reveals to the Self the unfathomed immensity and unimaginable variety of the wonders the universe exhibits. Internally it is the mind which is the seat of our hopes and fears, sorrows and joys, uncertainties and doubts.

Bandha (bondage) and *Mokṣa* lie in the mind. According to explicit teachings of *Śruti* (*Brahmabindu Upaniṣad*, *Annapūrṇā Upaniṣad*, etc.) *Bandha* is nothing but the mind attached to *Viṣaya* (world of external objects), and *Mokṣa* is the mind detached and withdrawn from *Viṣaya* and centred in its own essence. Whence it is perfectly clear that *Yoga* should commence in the mind and should centre in the mind.

Yoga then means *Yoga* of the mind. And this conclusion is borne out by all the authoritative Sastraic definitions of *Yoga* which centre round the mind:—

"*Yoga* is restraint of the activities of the mind."—Patañjali.

"Union of *Átmā* and *Manas* is said by the wise to be *Yoga*."—*Kāśi-khaṇḍa*, Part I, Chap. 41.

"Restraint of all other activities of the mind already fixed upon Me in accordance with procedure spoken of by Me is said to be *Yoga*."—*Śiva-Purāṇa*, *Vāyavīya Saṃhitā*, Part II, Chap. II.

"A special direction of the mind, arising from self-exertion, united to *Brahma* is called *Yoga*."—*Viṣṇu-Purāṇa* VI. 7. 31.

All the above definitions agree in enunciating the doctrine that the seat and centre of *Yoga* is the mind.

Of the above four definitions the first and the second lay stress on the essential conditions of *Yoga*, leaving implicit its supreme objective. The third and the fourth bring into equal prominence alike the essential conditions as well as the supreme objective or goal of *Yoga*.

In *Bhaktiyoga* Bhagavān is all in all—He is the path which derives from Him, exists in Him, is inseparable from Him, and in the end merges in Him. Hence the path of *Bhakti* is at once the safest, the surest, the swiftest, the most economical, the most fruitful. Because once the *Bhakta* addressing the Supreme Self says 'I am Thine', the *Bhakta*-loving One takes him under His personal protection and care, watches over him, protects him against the thousand obstacles and dangers that beset the path, and ensures quick and sure progress.

Thus to the *Bhakta* Bhagavān is "the way, the truth and life." And the *Bhakta* in treading the path lives in Him and for Him. His mind is fixed in steadfast concentration upon Him, his senses function after Him, his body is dedicated to Him. In *Bhaktiyoga* the devotee is identified with Bhagavān in his whole Self and his whole life. What is likely to be the effect of this identification upon the devotee's ultimate destiny ?

The whole doctrine of *Bhakti* evolution—the whole doctrine of *Bhaktiyoga*—cause and effect, is summed up in the following citation, to which is drawn the earnest attention of the devotee of the path of *Bhakti* :—

"Be fixed in thy mind upon Me ; be devoted to Me ; sacrifice to Me ; prostrate thyself to Me ; thus united in *Yoga* to Me, having Me as thy supreme goal thou shalt verily come unto Me."—*Bhagavadgītā* IX. 34.

Here is the whole doctrine of *Bhakti* evolution. Here is *Bhakti* reduced to *Yoga*. Here are the practical instructions, the directions, the rules, by following which the *Bhakta* can raise himself unto Godhood—unto the condition—the power, the virtue, the beatitude—of Bhagavān Himself. And these practical rules are: (1) Bhagavān must be the *Parāyaṇa*, the supreme goal of

the Bhakta's existence; (2) the *Bhakta* must be a true *Bhakta*—a true *Bhakta* is one who is attached to Bhagavān in *Karma*, mind and speech; (3) the *Bhakta* must fix his mind upon Bhagavān; (4) the *Bhakta* must live a life of sacrifice unto Bhagavān; (5) the *Bhakta* must make *Namaskāra* to Bhagavān. (Underlying *Namaskāra* there is the lively sense of (a) the extreme lowliness—humility—of the *Bhakta* coupled with (b) the immeasurable superiority of Bhagavān).

The fruit of these rules is intended slowly—ever so slowly—to transmute the *Bhakta*—into His form, His powers, His perfection.

"If a person constantly meditates on another, he becomes the latter—in *Jñāna* (knowledge or wisdom), *Tejas* (energy of power), *Buddhi* (the spiritual faculty of truth), *Guṇa* (virtue) becomes his equal."

(*Brahmavaivarta-Purāṇa*, *Śrī Kṛṣṇajanma-khaṇḍa*, Chap. 16.)

"Upon whatever object the bodied one (*i. e.*, man) fixes his mind with (the whole strength of) his soul either from attachment or hate or fear, he is changed into the identical form of that object."—*Bhāgavata* XI. 9. 22.

To the above two extracts, especially to the underlined portion of the second extract is drawn the particular attention of the follower of *Bhaktiyoga*.

Of the above five conditions of *Yoga* laid down by Bhagavān Kṛṣṇa the first and the second do not call for an explanation. The third recommends *Dhyāna* which will be spoken of presently. The fourth condition or rule is important. It may be explained by a citation from the *Bhagavadgītā*: "Whatsoever thou doest, whatsoever thou eatest, whatsoever thou sacrificest, whatsoever thou givest, whatsoever thou doest by way of *Tapasyā* (austerity)—do thou offer that unto Me." (IX. 27). In short whatever actions the *Bhakta* does, whatever thoughts he thinks, whatever words he speaks must be for the sake of Bhagavān.

The fifth condition which prescribes *Namaskāra* to Bhagavān has an importance of its own. Its elements have been analysed elsewhere. By it the *Bhakta* wishes to convey at once the sense (1) of his own extreme lowliness, coupled with (2) the immeasurable greatness of Bhagavān. This sense of extreme humility in relation to Bhagavān should always be maintained, being an essential condition of the Bhakta's spiritual progress. If this sense of unutterable greatness of Bhagavān gets dulled or wears off, therewith the Bhakta's advance on the path will be correspondingly affected. *Namaskāra* is an essential element of *Bhaktiyoga*.

A casual glance at the above five-fold programme of *Yoga*, better call it *Bhaktiyoga*, would convince one that it involves and demands high qualifications which cannot be acquired without going through some system of preparatory discipline. The question is: Is there any such preparatory system of discipline, if so, what is it? In the next place, Bhagavān Kṛṣṇa's programme presupposes mind control, which is a condition impossible for a novice on the path to satisfy. Hence the question is: are there any practical rules of mind control? These two questions being very important it would be best to take them in order.

The ancient all-seeing masters have constructed a perfect system of *Yoga* called *Aṣṭāngayoga* (*Yoga* of eight parts or constituents). Of this system the first four parts or constituents form a programme of preparatory training exactly adapted to the requirements of the novice on the path. The next four parts or constituents are intended for advanced candidates, and cannot

obviously be practised with success by anyone who has not previously gone through the preparatory discipline.

The eight parts or constituents of the Indian Yoga system are: *Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna, Samādhi*. The beginner in *Yoga*—the novice on the path—must begin with *Yama*.

Yama and Niyama

Each of these two constituents is a complex discipline consisting of two different parts. They represent a preparatory discipline of such enormous importance as to form the foundations of all *Yoga*. *Yama* and *Niyama* form the outer vestibule affording access to the inner and higher parts of *Yoga*, beginning from *Pratyāhāra* upwards. They are described both in the Purāṇas as well as the Upaniṣads. It is a matter of genuine regret that even the Upaniṣads do not agree in their account of these two vital and essential constituents of *Yoga*. The *Jābāla* and the *Śāṇḍilya* Upaniṣads give differing accounts of them. The *Triśikha Brāhmaṇa Upaniṣad* also notices them. For various reasons it is considered advisable here to subjoin the account of *Yama* and *Niyama* as given in the *Śāṇḍilya Śruti* which states them as follows:—

Yama consists of the following ten parts:—*Ahiṃsā, Satya, Asteya, Brahmacharya, Dayā, Ārjava, Kṣamā, Dhṛti, Mitāhāra, Śaucha*.

1. *Ahiṃsā* (harmlessness, non-injury) is abstention from causing to all creatures pain by *Karma* whether of body, mind or speech.

2. *Satya*: the uttering of truth tending to the good of all creatures in *Karma* of body, mind and speech.

3. *Asteya* (abstention from stealing) means absence of covetousness for things belonging to others in *Karma* of body, mind and speech.

4. *Brahmacharya* (continence) means abstention from sexual intercourse in all places and in all conditions in *Karma* of body, mind and speech.

5. *Dayā* (kindness, compassion) is doing good to all creatures.

6. *Ārjava* (straightforwardness, rectitude of conduct): the real philosophical meaning being as the *Upaniṣad* says "Sameness of form retained by *Karma* whether of body, mind or speech alike in *Pravṛtti* and *Nivṛtti* as well as towards persons proper and improper." In plainer language it means all *Karma* devoid of the personal element, of personal likes and dislikes, done in all circumstances of life towards all kinds of men good or bad, proper or improper.

7. *Kṣamā* (forgiveness, forbearance) means equanimity of mind whether in being flogged or honoured, whether in welcome or unwelcome circumtances.

8. *Dhṛti* means restoring the mind to its natural condition in all circumstances whether in loss or gain of goods or loss or gain of friends.

9. *Mitāhāra*: temperance in eating, which means eating agreeable and oily food which must leave the stomach one quarter empty.

10. *Śaucha*: purity—of two kinds, viz., *Bāhya* (external) which is observed by application of water and earth; and *Āntara* (internal), being purity of mind which is to be gained from study of the science of the Self.

Next there is *Niyama* which also consists of ten parts, these being *Tapaḥ*. *Santoṣa, Āstikya, Dāna, Īśwara-pūjana, Siddhānta-śravaṇa, Hrī, Mati, Japa, Vrata*.

1. *Tapaḥ*: austerities, such as practice of the *Chāndrāyaṇa* and similar other Vratas (vows) prescribed by the Śāstras with intent to dry up the body (*i. e.*, remove therefrom all superfluous

aqueous humour, the source of all bodily ills).

2. *Santoṣa*: contentment—one must be content with whatever one gets.

3. *Āstikya*: faith in what the Vedas say as regards what is *Dharma* and what is not.

4. *Dāna*: alms-giving—with faith giving away of wealth lawfully gained.

5. *Īśwara-pūjana*: worship, with a tranquil and equanimous mind to the best of one's powers, of Viṣṇu, Śiva and other Devatās.

6. *Siddhānta-śravaṇa*: hearing and consideration of the truths of the Vedānta philosophy.

7. *Hrī*: feeling of shame at actions whether worldly or those condemned in the Vedas as dirty.

8. *Mati*: faith in the path of *Karma* prescribed by the Vedas.

9. *Japa*: practice according to rule of Mantras, prescribed by the *Guru*, not opposed to the Vedas. *Japa* is of two kinds, viz., mental and vocal. Mental *Japa* is meditation in the mind. Vocal *Japa* is of two kinds, viz., *Uchchaiḥ* (loud, audible) and *Upaṃśu* (whispering).

10. *Vrata*: constant practice of positive and negative injunctions spoken of in the Vedas.

From the above account of *Yama* and *Niyama* brief as it is we can justly conclude that the discipline they jointly prescribe is at the very foundations of the life of *Yoga*. This discipline is intended to provide a most effective all-round preparation embracing the whole man, as will be evident from the following analysis of its effects.

I. The physical body: is a negative instrument in other Yogas, which beyond taking care to keep it in health otherwise neglect it, while it is a positive instrument of much use in *Bhaktiyoga*. So it must be made perfect, because an unhealthy or a diseased body is a positive bar against a life of *Yoga*. To make it perfect the candidate must rigorously practise (1) *Brahmacharya*—a life of absolute continence, observing strict sexual restraint in body, mind and speech. (2) Next, he must practise temperance in diet. (3) To remove all deletorious humours from the body he must go through such practices as the *Chāndrāyaṇa* and others. (4) The body brought back to health and harmony he must preserve in purity by a system of *Śaucha* both external as well as internal.

II. The soul: must be made to pass through a like course of training consisting of the following programme of discipline, viz., *Āstikya*, *Īśwara-pūjana*, *Siddhānta-śravaṇa*.

Āstikya is steadfast and incorruptible faith in the Vedas as the foundations and source of *Dharma* and should remain absolutely unshaken by the trials to which spiritual life is subject. Amid these trials the real man in the *Yogī as he is*, not *as he appears*, comes out. If he has in the depths of his heart an element of disbelief in the Vedas, it will come out, and will leave a trail of red ruin behind it, arresting progress and blasting his whole future. For the Vedas are the source of *Dharma* which is the sheet-anchor of spiritual life.

According to the highest masters *Īśwara-pūjana* or *Archana* is the highest and most fruitful form of *Bhakti*. *Bhaktiyoga* aspires to establish a personal relation between *Bhakta* and Bhagavān. Than *Pūjana* or *Archana* there does not exist a surer and more fruitful means of creating and strengthening this relation. Such is the view of acknowledged masters of *Bhakti*.

And *Siddhānta-śravaṇa* familiarizes the *Yogī* with the origin of human life and the causes of bondage as well as of liberation.

Yama and *Niyama* operate to train and discipline the body. *Yama* and *Niyama* on a higher plane operate to train and discipline the soul. For both they provide a most salutary and fruitful training which is indispensable. Without this training the frail bark of the human soul would be adrift on an unchartered, storm-swept, boisterous sea, exposed to a thousand snares and perils.

III. Virtues: are the foundations of spiritual life, and are the soul of *Bhakti*. In the life of *Yoga* virtue performs a double function. It creates the matrix wherein the higher soul-body is born. And it helps to develop and complete its organic structure, in other words virtue provides soul-nurture. Vice is uncontrolled, independent self-willed *Prākṛtika Śakti* which holds the soul captive. Virtue is controlled, harmonized, disciplined *Prākṛtika Śakti* which obeys the soul as its master. Upon the nurture provided by virtue the soul thrives. The greater the *quantity* as well as the *quality* of the *Śakti* which the practice of virtue liberates, the greater, swifter, surer in the same ratio is the birth and evolution of the soul. Perhaps the point will be better understood by a couple of illustrations which must of necessity be brief.

Brahma, *Paramātmā*, Supreme Self is eternal truth. Practice of the virtue of truth—practice of it at all times and places in the face of trials and temptations—in body, mind and speech opens the eye of the soul, removes therefrom all its accumulated impurities, and at last puts it in *rapport* with the Supreme Universal Truth.

Take another virtue—*Dayā*, compassion. In its ultimate analysis *Dayā* is identification of one's Self with other Selves. A person in relieving another's distress says in effect to him "your distress is my distress". Constant practice of *Dayā* is constant identification of one's Self with other Selves. The ultimate flowering of *Dayā* is realization of the oneness of life.

The candidate for *Bhaktiyoga* should make a garland of the following virtues, viz., *Satya*, *Asteya*, *Dayā*, *Ārjava*, *Kṣamā*, *Santoṣa*, *Dāna*, *Mati*, *Dhṛti*, *Hrī* and *Ahiṃsā*, and wear it around his neck. Even a partial practice of these virtues would be productive of incalculable good and would advance the candidate far on the path of *Yoga*.

IV. Mind control: *Yama* and *Niyama* exercise both a direct as well as an indirect effect upon mind control. As regards direct effect the following three constituents are important, viz., *Śaucha*, *Japa* and *Dhṛti*. *Śaucha* is both external as well as internal. Internal *Śaucha* involves and means direct mind control.

Japa also acts on the mind. *Japa* being concentrated repetition of and meditation upon the *Mantra*, it is evident that in aiming at mind concentration *Japa* is directly promotive of mind control.

The virtue of *Dhṛti* aims at keeping the mind in its natural state of quiescence and equanimity alike in good as well as evil. Unless the mind is held in a state of perfect control, it cannot be kept free from feeling depression at evil and elation at good.

The cultivation of *Yama* and *Niyama* inclusive of their component virtues is calculated to exercise the most powerful even if indirect effect upon mind control. Take the virtues of truth, abstention from wrongful gain, compassion, forgiveness, contentment, harmlessness, etc. Their effect upon life is to soften and melt, expand and elevate, humanize and sanctify man's nature. Where the whole nature feels this transforming and uplifting effect, the mind naturally shares it. And so the effect which the practice of virtues

exercises upon the mind is to cure it of its fever, to weaken its riotous lust for material objects, to open its spiritual vision. Its maddened frenzy gone, its native restlessness becomes amenable to control.

Such is the remarkable way *Yama* and *Niyama* lay the foundations upon which is raised the superstructure of *Yoga*.

Āsana and Prāṇāyāma

Āsana is literally mode of sitting and represents various postures of the body. In their physiological effects they are productive of the most perfect health of the body. In addition they help to liberate psychic forces. The most chronic and incurable disorders are gradually brought round by their regular and persevering practice. Unfortunately expert teachers of the science and art of *Āsana* are well-nigh extinct in these days of materiality and unbelief.

If the effects claimed for the *Āsana* are such, the effects of *Prāṇāyāma* are fifty times more marvellous. The inquirer should consult *Haṭhayoga* treatises, and *Subāla Upaniṣad, Triśikha Brāhmaṇa Upaniṣad, Yogaśikha Upaniṣad* and others too numerous to mention. Unhappily practical teachers of the science are not met with nowadays, and in the absence of expert guidance it is dangerous to practise it. Miscarriage in *Prāṇāyāma* is productive of diseases which are beyond the curative power of profane medical science. The common consequence frequently met with of miscarried *Prāṇāyāma* is tuberculosis.

So the follower of *Bhaktiyoga* had better leave *Āsana* and *Prāṇāyāma* alone.

Pratyāhāra

Excluding *Āsana* and *Prāṇāyāma* we have two triads, viz., *Yama-Niyama-Pratyāhāra* and *Dhāraṇā-Dhyāna-Samādhi*. Between these the first triad form the foundations, the second the superstructure of *Yoga*. The first triad is the body, the preparatory part, the second is the soul, the practical part, of *Yoga*. *Pratyāhāra* therefore marks a most important turning point in *Yoga*. Success in *Dhāraṇā* is essentially dependent upon it.

Pratyāhāra is derived from the verbal root *Hṛ* meaning to draw. Hence *Pratyāhāra* in relation to *Yoga* means drawing back, withdrawing, restraining the senses and the mind. In other words, the senses and the mind must be drawn back from *Viṣaya*, the world of external objects, and made to repose each in its own essence. The senses and the mind of the man of the world are ordinarily and normally *Bahirmukhī* (outward) in action. This latter action must be converted into *Antarmukhī* (inward) action, which is the fundamental and essential condition of *Yoga*. Matter lies *without*, spirit lies *within*. Wherefore in *Yoga* sense-action and mind-action must be turned within *i. e.*, converted into *Antarmukhī* action.

Without *Pratyāhāra* the next process of *Yoga*, viz., *Dhāraṇā*, mind concentration, is impossible of accomplishment.

The senses are naturally, normally, constitutionally *Bahirmukhī*. According to *Kaṭha Śruti* they were originally made *Bahirmukhī* by the creator. The mind in its normal activities in the outer world is *Bahirmukhī*; while in thinking and allied activities in its own world it is *Antarmukhī*.

Yoga is continual progress *inward* from one body to another, from one state of consciousness to another, until *Ātmā*, the centre of the human system is reached. That being so, the two fundamental impediments against *Yoga* are (1) the *Bahirmukhī* action of the senses, (2) and the *Bahirmukhī* action of the mind. In addition there is a third impediment, not less, perhaps more insuperable, which is

(3) the mind's native restlessness (*Chāñchalya*).

The function of *Pratyāhāra* in its strictly limited sense is to restrain the mind by restraining its *Bahirmukhī* action including the *Bahirmukhī* action of the senses, upon which the mind is dependent for the major portion of its reckless, wild, undisciplined outward life. Now, control of this *Bahirmukhī* action of both senses and mind is part of the wider question of full mind control, which includes both its *Bahirmukhī* action as well as its native habit of *Chāñchalya* (restlessness). In other words the question of *Pratyāhāra* resolves into the question of perfect mind control.

The root cause of the mind's *Bahirmukhī* action is *Tṛṣṇā*, thirst after sensations alias *Rāga*, attachment to sense objects. Control of the *Bahirmukhī* action of the mind without control of *Tṛṣṇā*, its root cause, is like lopping off the branches of a tree, allowing its trunk and roots to remain. The tree of the mind's *Bahirmukhī* action can be effectually and permanently destroyed when *Tṛṣṇā*, *Rāga*, its roots are effectually and permanently destroyed. The cause remaining, the effect even if temporarily removed survives. The cause removed the effect is destroyed for ever.

Experience and observation tell us that a thing goes into latence by the action of its opposite. *Tṛṣṇā* can only be conquered by *Vitṛṣṇa*, absence of *Tṛṣṇā—Rāga* by *Virāga* alias *Vairāgya*.

From the above considerations it follows that there are two principal causes of mind control. The first is cultivation of the habit of withdrawing the mind and bringing it back to itself whenever and as often as it goes out to *Viṣaya*. It is a mere mechanical habit, but that it is productive of good results there is no manner of doubt. It bears the name of *Abhyāsayoga*, which belongs to the class of secondary causes.

What may be called the primary and effectual cause of mind control is the destruction of its root cause of *Tṛṣṇā* by the exercise of *Vairāgya*. It may be called *Vairāgyayoga*.

Abhyāsayoga and *Vairāgyayoga* are the two final causes of mind control. The first provides a secondary, the second a radical and primary cure. They are by no means human discoveries. Five thousand years ago on the sacred soil of Kurukṣetra they were proclaimed to the world by the divine lips of Bhagavān Kṛṣṇa. They have His august sanction. What the Divine says is true for all time. For mind control He prescribes a remedy which is profound, scientific, unfailing, permanent. The dual cure suggested by the Omniscient Ruler of the universe is absolutely the last word on the subject.

DHĀRAṆĀ

Dhāraṇā is literally holding the mind—is the capacity of the mind perfected by constant practice to hold itself steadily and continuously to one object or idea without break or internal modification. The best training in *Dhāraṇā* is provided by the Hindu system of *Sandhyā* as well as of *Archana*. Practical hints as regards the practice of this part of *Yoga* have been given elsewhere.

DHYĀNA

When the mind has developed the power of *Dhāraṇa*, of holding itself steadily to a thing, it must proceed to develop *Dhyāna*, unquestionably and incomparably the highest and most wonderful faculty of the mind, whereby the mind can be changed into the exact likeness of the object upon which it is fixed in concentration. Of this complete transformation of the mind into the object upon which it is fixed in *Dhyāna* an amusing illustration is supplied by the story that a peasant boy had been once told to go into a

cave and fix his mind upon a buffalo. When sometime later he was asked to come out his mind was so wholly identified with the buffalo that he replied that his horns, a trifle too large, would not go through the entrance. The boy in meditating upon the buffalo had become the buffalo. There is an interesting passage in the *Bhāgavata* which fully corroborates the point of the above story.

"Upon whatever object the bodied one (man and others) fixes his mind with his whole soul either from attachment or from hate or from fear, he is changed into the form of that same object."—*Bhāgavata*, XI. 9. 22.

Such is the marvellous power of transformation which lies latent in the mind. Keeping the above story and the citation from the *Bhāgavata* in mind, can there be any doubt in anybody's mind, especially in the mind of the believer in *Bhaktiyoga* that the *Bhakta* who constantly and habitually thinks of Śrī Kṛṣṇa or Śiva, who fixes his trained mind in intense and rapturous *Dhyāna* upon Śrī Kṛṣṇa or Śiva, is sure in the fullness of time to change into the form of Śrī Kṛṣṇa or Śiva?

There are two other passages about to be cited from the same authority which would possibly throw further light upon the doctrine.

"Always directing towards Hari (*i. e.*, always thinking of Hari with) desire or wrath or fear or attachment or friendship they become absorbed in Him."—*Bhāgavata*, X. 29. 15.

"The mind in meditation upon *Viṣaya* becomes attached to *Viṣaya*. The mind constantly thinking after Me becomes merged in Me."—*Bhāgavata*, XI. 14. 27.

Such are the astonishing effects of *Bhaktiyoga*. Merely to say, however, that *Bhaktiyoga* transforms into the likeness of the object meditated upon is far from stating the whole truth about it. In the production of this stupendous and unthinkable transformation *Bhaktiyoga* possesses an efficacy which is unattainable by any other *Yoga*. *Bhaktiyoga* from its nature and by its remarkable and exhaustive systems of precepts and discipline carries sometimes consciously but mostly unconsciously into constant practice all the above laws of evolution, general as well as special. *Bhakti* in its very nature is the most effectual concentration. Its power is almighty. Moreover *Bhaktiyoga* summons the co-operation, in this work of higher construction, of the whole being of man including body, senses, mind and *Buddhi*, receiving from each a variety of services of which the cumulative effect is a slow but eventual transformation of the whole man. The effect of this co-operation is to quicken evolution at an abnormal pace.

SAMĀDHI

Samādhi is the common goal of all systems of *Yoga* including *Bhakti*. In *Samādhi* the mind is in *rapport* with the object upon which it is fixed in *Dhyāna*. *Rapport* means that state of the mind wherein the *Yogī* is wholly merged in and identified with the object upon which the mind is fixed. So that *Dhāraṇā*, *Dhyāna* and *Samādhi* are the three consecutive stages of the same process of mind concentration and are thus parts of an organic whole. *Dhāraṇā* is effort to fix the mind steadily upon a thing. *Dhyāna* is continuous and *unbroken* fixity of the mind upon the thing. *Samādhi* is fixity of the mind upon the thing with such intensity of concentration as *to become the thing itself*.

The study of the *Yoga* of *Bhakti* would remain incomplete without a brief glance at the part *Bhakti* itself contributes to it. In all matters subsidiary methods possess more or less efficacy. In *Yoga*, especially in its

department of mind control, *Bhakti* possesses a marvellous effectiveness. In one class of persons *Bhakti* assumes from the beginning the happy and fruitful form of Love. In another somewhat deficient in emotions it is forced to assume the rather prosaic form of *Karma*. Whatever may be the form assumed by *Bhakti* it never fails to act as a supremely dynamic force. *Bhakti* acts as unconscious but effective *Dhāraṇā*. *Bhakti* unconsciously becomes intense and brooding *Dhyāna*. *Bhakti* unconsciously quickens the practice of *Pratyāhāra*. Nothing in human experience acts so astonishingly, so swiftly, so certainly, so overmasteringly as does the *Bhakti* force. In an incredibly short space of time it makes of the sinner a saint. Its effects are physical, intellectual, moral, spiritual, psychological.

Bhaktiyoga in common with all the other Yogas means and initiates a progressive evolution into Divinity. Evolution into Divinity implies evolution into divine perfection. Growth into perfection is growth out of imperfections. Every part, every aspect, of the Bhakta's Self beginning with the *physical body* must share this growth into perfection. And so as the *Bhakta* grows apace in Devotion and attachment to Bhagavān, he experiences in the *physical body* an all-round growth in health. Diseases and constitutional distempers that had hitherto baffled the physician's skill and science now yield themselves vanquished and disappear. The body is verily the temple of the Divine. As the light of the Divine grows by degrees stronger, the body grows out of its constitutional imperfections and regains its condition of perfect health and harmony which nature had originally bestowed upon it.

In the *intellect*—the faculty of intelligence—the *Bhakta* passes through an unexpected and delightful awakening. Its constitutional dullness by degrees disappears. It becomes by degrees more wide awake and receptive to ideas and thoughts that its narrow range of capacities could not hitherto assimilate. A new light dawns upon it making it astir with the breath of spirit.

The *moral* effects of *Bhaktiyoga* are so marked and so well-known as hardly to require a lengthy notice. *Bhaktiyoga* being evolution into Divinity, it naturally and necessarily implies a concomitant growth, one by one, into all the virtues of the Divine. In one the first *moral* changes take place gradually, in another they come with a dramatic swiftness which resembles the rush of the tide. But slow or swift the effect is there.

"No need to speak of the countless virtues of him who has a spontaneous attachment to Vāsudeva, I only speak of his greatness."—*Bhāgavata*, VII. 4. 36.

"He who has *Bhakti* to Vāsudeva combined with voluntary poverty—in him reside Devas with all virtues."—*Bhāgavata*, V. 18. 12.

We read in the *Viṣṇu-Purāṇa* that one of the first acts of *Bhakta* Prahlāda was to ask for the lives of the Daityas who had at the instigation of his father prepared for him fiendish tortures. All who are interested in *Bhakti* should read the account of his virtues in *Bhāgavata*, Sk. VII. Chap. 4.

The *spiritual* effects of *Bhakti* are similarly striking. *Bhakti* being attachment to and meditation upon the Divine, the Divine by degrees fills the Bhakta's whole being, and takes possession of his whole mind. The obvious and direct effect of this Divine pervasion of the Bhakta's mind and Self is the commencement in the *Bhakta* of a slow but sure process of transformation into the nature of the Divine. This deific change which is a far off divine consummation signals its approach by the growth of certain virtues of

far reaching effect which are especially allied to spirit. One such virtue is *truth* to which the *Bhakta* develops an instinctive and incorruptible loyalty, and which he worships as the eternal all-present *Brahma*. Another virtue, better call it notion, idea, which exercises a similar effect is the all-presence of the Divine which he realizes from constantly dwelling on the Divine. And as he realizes the all-presence of the Divine *i. e.*, as he sees the Divine in all creatures, he grows into an immense love of all creatures which presently assumes the touching form of *Dayā*,—burning desire to relieve distress and suffering. Another allied truth realized by him is the *oneness* of his Self with other Selves. The *impermanence* of the world is borne in upon him together with the essential pettiness and triviality of worldly pursuits with a vividness of realization which can only come from single-minded Devotion to Truth. And he develops a deep and abiding sense of *Vairāgya* which is incorruptible and imperishable because it is anchored to the Divine.

To what may be called the *psychological* effects of *Bhakti* particular attention should be paid. By the term 'psychological effects' is meant those effects which are wrought by *Bhakti* upon the constitution and operation of the mind. An attentive study of the physical, intellectual, moral and spiritual effects of *Bhakti* will convince the reader what cumulative effect the above changes acting in combination will produce upon the mind. Recovery of perfect health, acquisition and perfection of virtues which go to the foundations of spiritual being, expanding intelligence, realization of some of the eternal truths—these changes in illumining, in tranquillizing, in uplifting, in spiritualizing the whole nature of the *Bhakta* produce the same transforming effect upon his mind. They tranquillize it, steady it, arrest its fevered restlessness. In them the maddened lust of the mind for *Viṣaya*, its insatiable thirst after physical sensations, at last finds a permanent cure.

Vairāgya and *Jñāna*, two of the most remarkable and enduring effects of *Bhakti*, are spoken of by the Pauranic authorities as her twin sons. It is not necessary to speak any more of *Vairāgya*. *Jñāna* is light Divine. It is spiritual light which inheres in, which is inseparable from, which forms the very nature and texture of, the Self as physical light inheres in, is inseparable from, forms the nature and texture of, the sun. As this light of the Self bursts forth in its glory, the whole range of reality—the Self, the world, the kingdom of life—passes through a new kaleidoscopic combination as though the art of an almighty magician has cast its spell over the whole scene. *Jñāna* not merely *illumines*, not mearly pierces the veil of all mysteries, it *emancipates*—it is the final, absolute, almighty liberator of the Self. It alone can give final release from the vice like grip of *Karma*. To bring home to the mind of man the redemptive power of *Jñāna* Bhagavān Kṛṣṇa compares it to fire. "In like manner the fire of *Jñāna* reduces all *Karma* to ashes."—*Bhagavadgītā* IV. 37.

Vairāgya is not a mere negative spiritual force. It acts both positively as well as negatively. In its negative aspect *Vairāgya* is turning the mind away from (not allowing the mind to go to) *Viṣaya*. Hence we may say that negatively *Vairāgya* is turning the mind away from matter (*Prakṛti*); positively *Vairāgya* is turning the mind to, fixing the mind upon Spirit (*Puruṣa*). Thus *Vairāgya* acts as a direct and powerful bar against the *Bahirmukhī* action of the mind while it promotes to the same degree its *Antarmukhī* action.

Jñāna and *Vairāgya* are supermental spiritual forces which act upon the

mind from *within*. The mind submits to their guidance as to a superior force.

There is a noteworthy difference between the actions of *Jñāna* and *Vairāgya*. *Jñāna* guides, instructs; *Vairāgya* executes, acts. *Jñāna* says "Such is *Tṛṣṇā*, thirst for sensations, such is *Bhoga*, enjoyment of *Viṣaya*, such and such is their true nature, such and such are their present and prospective effects." Whereupon *Vairāgya* says "Such being their true nature and their effects upon the Self, I have had enough of them, I must renounce them for good." *Jñāna* reveals, while *Vairāgya* eschews, evil. *Jñāna* without *Vairāgya* is destined to remain an abstraction; *Vairāgya* without *Jñāna* is the army without the captain, the muscle of the body without its directing brain. In *Bhaktiyoga* their joint action is absolutely essential; without their co-operation all progress would stagnate; with their co-operation the Self eternally mounts from a lower to a higher plane of existence, detaches itself from a lower and attaches itself to a higher environment.

The results of the inquiry undertaken in this article may now be summed up. All *Yoga* including *Bhaktiyoga* involves, all *Yoga* is rooted in, mind control. Mind control includes, mind control must begin with, sense control. The discipline that immediately precedes and helps to effectuate sense and mind control is *Pratyāhāra*. This discipline is materially assisted by, and derives its efficacy from, another system of discipline consisting of two parts, viz., *Yama* and *Niyama* which lies at the foundations of *Yoga*. *Yama* and *Niyama* practised with faith and Devotion make the work of the *Pratyāhāra* discipline easy and sure.

Apart from the specific disciplines of *Aṣṭāngayoga*, *Bhakti* itself is an effectual and efficient, perhaps the most effectual and efficient, discipline of mind control. *Bhakti* produces effects on all planes, physical, mental, moral, etc., which in transforming and uplifting the Bhakta's whole nature react upon his mind, calming its drunken lust after *Viṣaya*, curing its fevered restlessness, and soothing it into quiescence.

Bhakti is the parent of *Jñāna* and *Vairāgya*. These act upon the mind each in its specific way. *Jñāna* instructs, *Vairāgya* executes. *Jñāna* teaches a principle, *Vairāgya* applies the same. Thus aided and reinforced by *Bhakti* the action of *Pratyāhāra* acquires an unfailing efficacy.

In concluding this article a passing reference may be made to a view held by an ultra-orthodox school of *Bhakti* that *Yoga* as described above is unnecessary in the path of *Bhakti* wherein the *Bhakta* abandons himself to the absolute guidance of his *Devatā*. This view is not in harmony with the highest authoritative view of the relation existing between *Aṣṭāngayoga* and *Bhaktiyoga*. There is no element of incompatibility between the two Yogas. Far from this being the case, the practice of *Aṣṭāngayoga* is calculated to exercise the most salutary effect upon the development of *Bhaktiyoga*. Bhagavān Kapila, an *Avatāra* of Viṣṇu, prescribes a most minute and detailed programme of *Dhyāna* (*Bhāgavata* Sk. III. Chap. 28); Bhagavān Kṛṣṇa follows suit (*Bhāgavata* Sk. XI. Chap.14.) Sk. XI of this latter work from Chap. 7 onwards is an elaborate exposition of the *Varṇāśrama Dharma* as the eternal foundations of *Bhakti*, the spokesman being Bhagavān Kṛṣṇa Himself. The view He holds of *Aṣṭāngayoga* is that it is not merely in harmony with, but is an essential preparatory ground of, nay, an integral part of *Bhaktiyoga*. *Yoga* which the genius of Bharatavarsha has naturalized in its soil, and which will remain enshrined as perhaps the most stupendous and far reaching of her discoveries is the everlasting and only pathway to man's higher destiny. No conceivable path of evolution can ever supersede it or

dispense with its co-operation and aid. It is the one supernal agency revealed to man whereby the Supreme Self in His higher recondite aspects is capable of realization. Men in their excusable zeal for *Bhakti* are led to fancy that the *Bhakta* has no need of *Yoga*, that he is superior to it. In the exuberance of their mistaken notion they overlook the fact that *Yoga* is woven into the texture of *Bhakti*, that the *Bhakta* cannot help practising *Yoga*, unconsciously it may be, but nonetheless eagerly and spontaneously, where his direct objective is the realization of his goal. *Bhakti-yoga* and *Aṣṭāngayoga* are inseparable from, and complementary to, each other. In this view of their relation lies true and harmonious progress in either.

The Concept of Yoga in the Bhagavadgita.

By K. S. Ramaswami Sastri.

In the colophon attached to every chapter in the *Gītā* we find the words:

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे.

> "In the *Upaniṣad* of the *Bhagavad-gītā*, the science of the Eternal, the scripture of *Yoga*, and the Dialogue between Śrī Kṛṣṇa and Arjuna."

The *Gītā* has been called an *Upaniṣad*. Nay, it is called the essence of all the Upaniṣads.

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥

> "The Upaniṣads are the cows; the milker is Śrī Kṛṣṇa, the child of the chief of cowherds; Arjuna, son of Pṛthā, is the calf; men of wisdom are partakers; the nectar-like *Gītā* is the milk."

The *Gītā* gospel is for all. The words used in it are *Nara*, *Manuṣya*, *Jana* etc. It reconciles the three branches or Kāṇḍas (*Karmakāṇḍa*, *Devatā* or *Upāsanā-kāṇḍa*, and *Jñānakāṇḍa*) of the Vedas. It synthesizes the four Mārgas (paths) viz., *Karmayoga*, and *Dhyāna* or *Rājayoga*, and *Bhaktiyoga* and *Jñānayoga*. It appeals in an equally vital and effective way to the four types of mind in the world *i. e.*, the man of action, the contemplative man, the devotee, and the philosopher. Thus it is called *Brahma-vidyā* and *Yogaśāstra* because it promises the knowledge and realization of God by inculcating such Yogas as will satisfy every type of mind and as will lead every human being to the lotus feet of God. It is, therefore, necessary to remember that the *Gītā* is not a manual of ethics or economics or politics though it certainly teaches us the indispensableness of a good life. It is a manual of God-realization through Godward endeavour. It is the misfortune of the modern mind that it thinks that it can teach or learn ethics as an independent thing. It is the pride of the modern mind that makes it seek to instal Naturalism or Humanism in the place of Divinism. The glory of the *Gītā* is that it makes the bud of action blossom into the blossom of Devotion and the fruit of Knowledge. Work, worship and wisdom are not regarded as being disconnected with one another or as being incompatible with one another. It is this unity in trinity of work, worship and wisdom that is compendiously described by that marvellous untranslatable word *Yoga* which implies also the result of such triune unity, *i. e.*, union with God.

The sage Patañjali has defined *Yoga* in his Yoga-Sūtras as *Chittavṛtti-nirodha* *i. e.*, the restraint of mental states. As it is not defined as *Sarvachittavṛtti-nirodha* *i. e.*, the restraint of all mental states,

it includes *Samprajñāta Samādhi* as well as *Asamprajñāta Samādhi.* The mind of man is a wonderful thing. It is the means of liberation as well as of bondage.

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।

It is made of the three Guṇas—*Sattva* and *Rajas* and *Tamas.* When it is over-ridden by *Tamas* (principle of inertia), it has the states of *Adharma*, *Ajñāna*, *Avairāgya*, and *Anaiśvarya.* When such *Tamas* or *Moha* is removed and there is a slight *Rajas* (principle of activity), it has the states of *Dharma*, *Jñāna* and *Vairāgya.*

When it is free from such *Rajas* also and is in the state of predominant *Sattva* (balance, purity and clarity), *Tamas* and *Rajas* having been rendered inoperative by *Abhyāsa* and *Vairāgya*, it has the mental states of *Dhyāna* and *Aiśvarya.* The mental planes are described in the *Yoga-Śāstra* from another point of view as *Kṣipta*, *Mūḍha*, *Vikṣipta*, *Ekāgra* and *Niruddha.* The *Kṣipta* plane is that wherein the mind is flung by *Rajas* among the various objects. The *Mūḍha* plane is that wherein the mind is in a state of sleep and impotence owing to the operation of *Tamas.* The *Vikṣipta* plane is that wherein *Sattva* preponderates over *Rajas* and *Tamas* and the mind oscillates between *Dhyāna* and objectivity. The *Ekāgra* plane is that wherein the *Sattva* element is free from the *Rajas* and *Tamas* elements and there is an undisturbed state of *Dhyāna.* The *Niruddha* plane is that wherein all mental states cease altogether and the *Chit-śakti* of the soul is rooted in the soul's *Chaitanya* and is unrelated to the mental states and is not reflected in their perpetual flux. The goal is the attainment of that state in which the Guṇas are re-absorbed in *Pradhāna* or *Prakṛti* and the *Chit-śakti* is in *Kaivalya* state of pure *Chaitanya.*

There is no doubt that this is a lofty goal. But in this concept while stress is laid on the dissociation of *Prakṛti* and *Puruṣa* and the glory of self-realization, there is no prominence given to God-realization. In the Yoga system, God (*Īśwara*) is only a special *Puruṣa* who is untainted by the five Kleśas (*Avidyā*, *Asmitā*, *Rāga*, *Dveṣa* and *Abhiniveṣa*), Karmas, their results, and Saṃskāras, who is omniscient and who is the eternal *Guru.* There is no concept of *Īśwara* as the eternal, infinite, omnipotent and omnipresent creator, preserver and destroyer of the universe or of the eternal infinite *Sachchidānanda.*

The word *Yoga* is a wonderful and mysterious word. In *Amarakoṣa*, *Yoga* is thus defined: योगस्सन्नहनोपाय ध्यानसंगतियुक्तिषु (armour, means, meditation, connection, junction or union). *Sannahana* means also concentration on a great endeavour. *Yoga* comes from the root '*Yuj*' which means 'unite'. The greatness of the *Gītā* consists in taking the concept of *Yoga* in the *Yogaśāstra* and giving it a new extensiveness and intensiveness. From the human point of view, it emphasizes the meaning of Upāya (means or spiritual discipline) and *Dhyāna* (meditation) and union with God. From the divine point of view it gives us a fuller concept of Godhead and of the bliss of God-realization and of union with God.

Looking at the concept from the human point of view, it is noteworthy that Śrī Kṛṣṇa has taken care to let us have a clear idea of the true import of *Yoga* according to His gracious revelation. In II. 48 He says: सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते. In II. 50 He says: योगः कर्मसु कौशलम्. Thus *Yoga* means equanimity in the doing of duty whether it issues in *Jñāna* or not and it implies an auspicious skill in that it converts *Karma* which is a source of bondage into a source of freedom, बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि. In VI. 23 He says: तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम्. This verse shows that *Yoga* is dissociation from

association with pain. Thus from the human point of view *Yoga* is equanimity, skill and joy.

Thus the Gītā concept of *Yoga* is richer and fuller than the concept in the Yoga-Sūtras. The latter concept is an ascetic concept of withdrawal from all contacts. The former is a divine concept of soul-perfecting contacts and of equipoise in success and failure and of transmutation and sublimation of power in such a way as to transform bondage into liberation and of Bliss all along the way to the goal.

The Gītā concept of *Yoga* is richer and fuller from the human point of view than the Yoga-Darśana concept from another human standpoint. There are different mental types, tendencies and temperaments in the world owing to the infinite and dateless diversity of Karmas and Vāsanās. Any system—ascetic like the Yoga system and its companion Sāṅkhya system, which seek to isolate the soul from the world without relating it to God, or hedonistic like the Chārvāka system, or nihilistic like the Buddhistic systems, or ritualistic like the Pūrva-Mimāṃsā system—is out of touch with the rich variety of human mentality and will act as a Procrustean bed suiting the soul to the system and not the system to the soul. It will not be possible in this brief essay to go into the rich splendour of the Gītā concepts of *Karmayoga*, *Dhyānayoga*, *Bhaktiyoga*, *Jñānayoga* and *Prapattiyoga*. But it must be pointed out that we have in this world men of action, men of contemplation, men of devotion, men of wisdom and men of utter and measureless self-surrender. To impose on all of them the same discipline under threat of hell-fire or its equivalent forms of damnation is to invite failure and is also irrational and ridiculous. Let us hear the clarion call of the *Gītā* :—

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

(V. 5)

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

(III. 20)

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥

(VI. 28)

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥
मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

(XI. 54-55)

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

(VII. 19)

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥
संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥

(XII. 3-4)

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥
अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥

(XIII. 24-25)

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

(XVIII. 66)

"The place which is gained by the Sānkhyas is reached by the Yogīs also."

"Janaka and others attained perfection by Action."

"The *Yogī* who thus ever harmonizing the Self has put away sin, easily enjoys the infinite joy of union with God."

"But by Devotion to Me alone may I thus be known, truly seen and entered into, O Arjuna. He who works for Me, whose supreme goal I am, who is My devotee freed from attachment, without hatred of any being,—he comes to Me, O Pāndava."

"At the close of many births the man of Wisdom comes to Me."

"But those who worship the Imperishable, the Ineffable, the Unmanifested, the Omnipresent, the Incomprehensible, the Immutable, the Unchanging and the Eternal, having subdued all their senses, and being of even mind under all conditions and engaged in the good of all beings—they come to Me."

"By meditation some perceive the Self in the Self by the Self, others by devotion to Knowledge, and others by *Karmayoga*. But some who do not know it in this way hear of it from others and worship and they also pass beyond death by their devotion to what they have heard."

"Abandoning all duties come to Me alone for shelter; sorrow not, I will liberate you from all sins."

I have quoted the abovesaid stanzas in the abovesaid order so that they might catch the eye and show the impropriety of the bigotry which would impose one type of discipline on all. At the same time we must remember that the element of *Bhakti* enters into all the Yogas and intensifies and effectuates them and that it is the master-key which opens the triple-locked chests of all the Yogas:—

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥
(IV. 23)

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥
(V. 10)

"The works of one whose attachments are dead, who is free, and whose mind is established in Knowledge, entirely melt away, as such works are done for a sacrifice."

"He who works resigning his actions to God, and abandoning attachment, is untouched by sin, as a lotus leaf by water."

These verses show that *Karmayoga* will be incomplete and ineffectual without *Bhakti*. It is by *Bhakti* and *Jñāna* that the worker gets God-realization but he prefers to spend the remainder of his life in *Karmayoga* like Janaka. He will surely attain liberation according to the *Gītā*, because he will be doing work only in the spirit in which *Śrī Kṛṣṇa* did it:—

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥
(III. 22)

"There is nothing in the three worlds, O Pārtha, that should be done by Me, nor anything unattained that might be attained; yet I continue to work."

Liberation in bliss being a state of the soul, it is not a fruit of action because whatever is the result of doing is ephemeral. But after the bliss of God-vision through loving wisdom is attained, why should not a devotee voluntarily seek to tread the path of *Karmayoga* out of mercy to mankind? Similarly, he might lose himself in *Dhyānayoga* or in *Paramā Bhakti* or in *Jñāna* leading to *Vijñāna* or in *Prapatti*. But in everyone of these Yogas, *Bhakti* is the feeder and the intensifier and the perfecter of that *Yoga*:—

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥
(VI. 47)

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥
(XI. 54)

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
(XIII. 10)

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥
(XVIII. 55)

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥
तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥

(X. 10. 11)

"Among all Yogīs, he who worships Me with faith, his inmost soul abiding in Me, he is considered by Me to be the most attained."

"But by Devotion to Me alone may I thus be known, truly seen and entered into, O Arjuna."

"Unflinching Devotion to Me through constant *Yoga*."

"By Devotion he knows Me, knows in truth what I am; thus having known Me in truth he forthwith enters into Me."

"To these that are ever devoted to Me and worship Me in Love, I give the *Yoga* of discrimination by which they come to Me."

"Out of compassion for them, dwelling within their hearts, I destroy the darkness born of ignorance by the shining lamp of Wisdom."

I am therefore definitely of opinion that the ancient contrasts among the Yogas are neither here nor there, and that the dust of those controversies might be allowed to rest where it lies, just like the dust of the controversies as to whether Śiva is *Paramātmā* or Viṣṇu is *Paramātmā*, whether Lakṣmī is *Iśwara* or *Jīva*, whether God is *Saguṇa* or *Nirguṇa*, *Sākāra* or *Nirākāra* and so on. In my opinion the *Gitā* has settled all these controversies once for all, whether these be pre-Gītā controversies like the controversy as to the need for performing or giving up *Yajña*, *Dāna* and *Tapas* (XVIII. 5, 6) or the controversy as to *Tyāga* and *Sannyāsa* (XVIII, 1 to 4) or whether these be post-Gītā controversies like those described above.

I wish to emphasize once again that there are elements of *Dhyāna*, *Bhakti* and *Jñāna* in *Karmayoga* because it implies dispassion, devotion and wisdom, and that it is *Bhakti* that intensifies the joy of the *Karmayogī* in his *Karmayoga* and that such *Karmayoga* is not a means of bondage of the soul and is not a cause of *Saṃsāra*.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

(II. 41)

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥

(III. 9)

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥

(IV. 23)

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥

(V. 7)

"The determinate reason is but one-pointed, O Arjuna."

"This world is fettered by work unless it is done as a sacrifice. Therefore, O Arjuna, give up your attachments and do your work as a sacrifice."

"The works of one whose attachments are dead, who is free, and whose mind is established in Knowledge, entirely melt away, as such works are done for a sacrifice."

"He who is harmonized by *Yoga*, is pure in soul, who has conquered himself and subdued his senses, whose Self is the Self of all beings, although acting, he is not affected."

Thus I believe that Śrī Kṛṣṇa who is the *Yogeśwara* as well-described by Sañjaya in the *Gitā*, has amplified the Yoga concept from the human point of view by extending the promise of the infinite bliss of God-realization to the worker, the man of Contemplation,

the man of Devotion and the man of Wisdom. We, however, must not forget that in everyone of these it is the element of *Bhakti* that is the transmuting alchemic touch which enables each one of them to attain the infinite bliss of liberation and realization. It is *Bhakti* that converts action from being an instrument of bondage into an instrument of liberation. It is *Bhakti* that converts the arid dissociation of *Puruṣa* from *Prakṛti* into the steady uninterrupted ecstatic contemplation of Bhagavān (VI. 47). It is *Bhakti* that takes the devotee into the ecstatic heights of *Parama-Premā-Bhakti* and brings about the soul's union with the Oversoul. It is *Bhakti* that fits the mind for the *Akhaṇḍākāra Vṛtti* and eventually dissolves the mind, and the soul realizes its oneness with the Absolute only when it gets the realization as the supreme gift of *Iśwara* (see chapter XII, verses 3 and 4). He is both God and the Absolute—God when viewed in relation to the world, and the Infinite Eternal Blissful Absolute beyond all Name, Form, Space, Time and Causality, when viewed in itself.

Elsewhere in the pages of the '*Kalyāna-Kalpataru*' I have discussed in my work called *Problems of the Bhagavadgitā* various aspects of *Yoga* in the *Gitā* and hence I do not tread that ground again but break only fresh ground here. Śrī Kṛṣṇa speaks of *Madyoga* in chapter XII verse 11 and *Brahmayoga* in chapter V verse 21. The former refers to the realization of *Iśwara* by *Parā Bhakti* and the latter to the realization of the Absolute by *Parā Jñāna* or *Vijñāna* (to use Śrī Kṛṣṇa's words) or *Anubhava* or *Avagati* (to use Śrī Śankarāchārya's terminology). But it is Śrī Kṛṣṇa who is both God and Absolute.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥
(XIV. 27)

"I am the abode of the Absolute, Immortal and the Immutable, of Eternal Law and of unending Bliss."

Why should we imagine a superiority and inferiority of Bliss in these two realizations? These aspects of Bliss are not two *grades* of Bliss but two *types* of Bliss. In one the lord's glory is objectively enjoyed and his government of the universe is visualized in a mood of detachment and Devotion. In the other the Lord's glory is subjectively enjoyed through oblivion of Name, Form, Time and Space. Let each striver seek and get what he prizes most and let us not hate and fight in the name of Infinite Love and Bliss.

From the divine point of view, the Gītā concept of *Yoga* is infinitely fuller and richer than the Yoga-Darśana concept. The goal of the latter is *Vivekakhyāti*, *i. e.*, the realization of the separateness of *Puruṣa* and *Prakṛti*. In the Yoga system God is the omniscient *Guru* and not the omnipotent and omnipresent *Iśwara*. But in the *Gitā* the Purusottama concept has brought to us the concept of God in a thoroughly satisfying and satisfactory form. The state of the liberated soul is not a negative state of freedom from pain but the positive state of supreme eternal infinite Bliss:—

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥
युञ्जन्नेवं सदात्मानं योगी विगतकल्मष: ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥
(VI. 27, 28)

"Supreme Joy comes to the *Yogī* whose mind is peaceful, whose passions are composed, who is sinless and has become one with God."

"The *Yogī* who thus ever harmonizing the Self has put away sin, easily enjoys the Infinite Joy of union with God."

Yoga as a Method of Self-Realization.

BY BASANTA KUMAR CHATTERJI, M. A.

According to the Vedānta philosophy when we perceive an external object our mind flows out to the object through the sense-organ (इन्द्रिय) and takes the shape of that object. Our soul (चैतन्य) is then reflected in our mind which has taken the shape of the object. We then have the sensation of perceiving the object. Mere contact of the sense-organ with the object, *i. e.*, of the *Indriya* with the *Viṣaya* does not produce the feeling of perception. An object may remain within the range of our vision but we may be absent-minded, and may not perceive it. As the Vedas have put it:—

'अन्यत्रमना: अभुवं न अपश्यम्, अन्यत्रमना: अभुवं न अश्रौषम् ।'

"My mind was somewhere else, I did not see. My mind was somewhere else, I did not hear."

It proves the existence of the mind as an object different from the sense-organs.

The *Gitā* says :—

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥

(XV. 9)

"The soul takes its seat on the ear, the eye, the touch, the taste, the smell and also the mind and enjoys external objects."

In every act of perception there are thus four objects,—(1) the external object, (2) the mind, (3) the organ of sense and (4) the soul. We are ordinarily aware of only three objects, viz., the mind, the organ of sense and the external object. The soul gets mixed up with the mind and the organ of sense, and we are unaware of its existence although really speaking it is the hero of the drama. Says the *Gitā*:—

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥

(XV. 10)

"The unwise do not see the soul when it leaves the body or remains in the body or enjoys external objects in company with the Guṇas (*Sattva*, *Rajas* and *Tamas*). Those who have got the eye of Knowledge see it."

The Yogis also see it as stated by Śri Kṛṣna in the next verse:—

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

"The Yogis endeavouring (to realize their own self) see it within themselves."

One reason why it is so difficult to realize our own self is that the confusion between the self and the non-self, the soul and the mind, is involved in every act of perception. The older we become and the more we see of the outer world,—the deeper, the more unshakable becomes the confusion. The first step towards realizing our own self is to stop for sometime the perception of the outer world. If we do not perceive any outward object we are left with two things only, viz., the soul and the mind, instead of four things involved in an act of perception, viz., the soul, the mind, the sense-organ and the outward object. Even in this attempt to eliminate outside objects we are frustrated at first by the mind straying to the outside world (not through the sense-

organs as when directly perceiving an object but) through memory. For mind is by nature restless and it is very difficult to control it. As Arjuna says:—

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥

(VI 34)

"O Kṛṣṇa, the mind is restless. It is strong and chafes at restrictions. I consider it as difficult to control the mind as to control air."

To which Śrī Kṛṣṇa replies that it is no doubt difficult to control the mind, but it is not impossible. By constant practice and want of attachment, it is possible to control it.

By constant practice we can perform many difficult feats. Balancing our bodies on a single foot while walking is very difficult. But by constant practice the child masters the trick. Speaking and writing are difficult and can be achieved only by practice. The artisan by constant practice acquires a dexterity with his hand which excites our wonder. The player in the circus by constant practice can balance his body on a thin wire. It is no wonder that the *Yogī* by constant practice will be able to control his mind. Along with practice it is necessary to develop the spirit of renunciation or *Vairāgya*. For the reason why our mind strays to the outside world against our wish is our deep-seated love for the outside world. With the help of *Vairāgya* we can conquer the love for the world and then there will be less tendency for the mind to flow out.

The *Gītā* describes thus the process for concentration of the mind:—

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥
तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥

(VI. 11. 12)

"In a clean place the seat should be placed firmly. It should not be too high nor too low. On the ground should be placed Kuśa grass, then deer skin, then cloth. The mind should be concentrated. The functions of the mind and the sense-organs should be controlled. Thus seated one should try to purify the mind."

Ordinarily our mind is an impediment in our attempt to realize our own self. For our self or the soul seems to be mixed up with our mind and it is difficult to separate the two. But if the mind is properly used it becomes an aid in our attempt to realize the self instead of becoming an obstacle. For the self cannot see the self. It requires the help of another object. Just as we cannot see our own face direct, but we can see it with the help of a mirror, so we cannot see our own self direct, but can see it if we use our mind as a mirror. In order to make our mind serve the purpose of the mirror it is necessary to purify it and also to make it quiet. *Yoga* is the process of purifying the mind and making it quiet. By this process the mind becomes free from all desires and has no thought about outside objects. The self sees itself reflected in such a mind. It becomes supremely happy when it realizes its luminous, joyful nature. This is Sattvic pleasure. The process is painful, but the result is joyous. It is to be distinguished from Rajasic pleasure which we get from contact with outside objects and where there is pleasure in the first stage but pain afterwards.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥

(*Gita* VI. 27)

"The mind of the *Yogī* becomes quiet, his *Rajas* (restlessness) is subdued; he becomes one with *Brahma* and is freed from sins. In

that state he gets the highest form of pleasure.''

Both *Brahma* and our soul are of the nature of Knowledge or *Jñāna*. Both are animate. But the soul instead of uniting with *Brahma* turns its back on *Brahma* and unites with the inanimate objects of the world. It does so in the hope of being happy. But the ephemeral objects of the world cannot give us true happiness. If we can realize our own nature (which is imperishable) and establish our contact with *Brahma* (which can be done when we can isolate our self from the inanimate objects of the world) then only we can experience true Bliss.

The *Yoga* is one of the ways of self-realization. There are other ways also, some of which are mentioned in the following verses of the *Gītā*:—

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मनः ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥
अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥
(XIII. 24, 25)

"Some persons see the self within their own self and with the help of their own self by means of (1) contemplation of the self, others by (2) Knowledge, others by (3) *Karmayoga*. Still others not knowing these processes (4) worship God about whom they hear from others. Such persons who follow the advice of competent sages also go beyond death.''

The Yoga of the Kundalini Power.

BY TRYAMBAK BHASKAR SHASTRI KHARE.

The mind of the Indian people, generally, had so long remained stifled and confused under the spell of the dazzling lights of Western education and alienated completely from the knowledge of the Indian science of *Yoga*. It is, however, only recently that men like Ramakrishna Paramahansa, Swami Vivekananda, Sri Aurobindo, Swami Kuvalayanand, Sri Yogindra and others by their living examples and a number of Western scholars by their utterances have, to a certain extent, attracted them towards this subject and they are now slowly realizing that there must be something deep and great in this science of *Yoga*.

2. Of all the hidden truths of this great science, the most mysterious is the Kuṇḍalinī Power to know which by experience is the work of a whole process of ascent from the first step to the last.

3. The subject is too deep and difficult to be dealt with. Yet the demand is too great to be overlooked. Any treatise on the subject has to be written from an inner experience and has to deal with all the aspects of the subject. This article is only an humble attempt to bring together all that the writer has heard from an adept in *Yoga*, a man of perfection, who has plumbed the depths of the immortal words of perfect men of all schools and systems of *Yoga* and himself attained to that perfection by actual experience. The attempt is intended to serve the needs of those who seek to tread this great and difficult path.

4. Certainly, I am not qualified for the task, being a man of the world, involved in worldly affairs. I do not know, therefore, how far the attempt will succeed. It may fail completely

and the reader may not find in it anything interesting, which may uplift him to an unknown silence beyond all thought, and I shall not be surprised or grieved on that account. But if the reader finds in it something worth having, that he should know to be a gift vouchsafed by the grace and motherly compassion of the *Guru* alone; for there is nothing personal about it that could be said to belong to me.

5. For the sake of convenience, let us first divide the subject under five heads:—

(1) Kuṇḍalinī as described in the Vedas, Āgamas, Upaniṣads, Purāṇas and words of saints and sages.

(2) Description of the Kuṇḍalinī Power.

(3) *Yoga* and its divisions.

(4) The stages of the practice of *Yoga* and ways of meditation.

(5) The achievements of the power of Kuṇḍalinī when aroused.

'अपराजिता कुण्डलिनीशक्तिः षट्चक्राणि भित्वा भूयो भूयः प्रविशति ।'

(*Saundarya-Lahari: Lakshmidhara's commentary*)

"The unconquered Kuṇḍalinī Power pierces the six centres and enters them again and again."

कुण्डले अस्याः स्तः इति कुण्डलिनी ।
मूलाधारस्थवह्नयात्मतेजोमध्ये व्यवस्थिता ॥
जीवशक्तिः कुण्डालाख्या प्राणाकाराथ तैजसी ।
महाकुण्डलिनी प्रोक्ता . परब्रह्मस्वरूपिणी ।
शब्दब्रह्ममयी देवी एकानेकाक्षराकृतिः ॥
शक्तिः कुण्डलिनी नाम विसतन्तुनिभा शुभा ॥

(*Yogakundali Upanishad*)

"It consists of two coils (Kuṇḍalas) and is therefore called Kuṇḍalinī. It is seated in the heart of the fiery light residing in the centre known as Mūlādhāra. It is the life-force known as Kuṇḍala which is of the shape of *Prāṇa* and consists of light. It is also known as Mahākuṇḍalinī and is the same as the transcendent *Brahma*. It is also one with *Śabda-Brahma*, having the form of one and many letters and is white like the fibre of a lotus-stalk."

विसतन्तुस्वरूपां तां विन्दुत्रिवलयां प्रिये ।

(*Jnanarnava Tantra*)

"She is like a fibre of a lotus-stalk with three coils supported by a *Bindu*."

पराशक्तिः कुण्डलिनी विसतन्तुतनीयसी ।

(*Lalita-Sahasranama*)

"She is the Supreme Energy fine as a fibre of the lotus-stalk."

शक्तिः कुण्डलिनीति विश्वजननीव्यापारबद्धोद्यमा ॥

(*Laghu-Stuti*)

"She is the Power, known as Kuṇḍalinī, engaged in the work of creating the universe."

मूलाधारे मूलविद्यां विद्युत्कोटिसमप्रभाम् ।
सूर्यकोटिप्रतीकाशां चन्द्रकोटिद्रवां प्रिये ॥

(*Jnanarnava Tantra*)

"She is the Primal Knowledge having the effulgence of millions of lightnings and millions of suns and cool and pleasing like millions of moons."

यदोल्लसति शृङ्गारपीठात् कुटिलरूपिणी ।
शिवार्कमण्डलं भित्त्वा द्रावयन्तीन्दुमण्डलम् ॥

(*Vamakeswara Tantra*)

"When She flashes forth from the Sṛngāra Pīṭha in a crooked form, piercing the orb of the sun, and melting the orb of the moon."

अष्टधाकुण्डलीभूतामृज्वीं कुर्यात्तु कुण्डलीम् ।

(*Yogasikhopanishad*)

"Let him straighten the Kuṇḍalī, which has coiled itself in an eightfold manner."

कलाकुण्डलिनी चैव नादशक्तिसमन्विता ।

(*Shatchakranirupana*)

"It is also united with the power of sound."

मूलाधारे आत्मशक्तिः कुण्डली परदेवता ।
शायिता भुजगाकारा सार्धत्रिवलयान्विता ॥

(*Gheranda-Samhita*)

"In the centre known as Mūlādhāra lies asleep the spiritual power known as Kuṇḍalī, the supreme Deity in the shape of a serpent, forming three coils and a half."

कन्दोर्ध्वं कुण्डलीशक्तिः सुप्ता मोक्षाय योगिनाम् ।
बन्धनाय च मूढानां यस्तां वेत्ति स योगवित् ॥
कुण्डली कुटिलाकारा सर्पवत् परिकीर्तिता ।
सा शक्तिश्चालिता येन स युक्तो नात्र संशयः ॥

(*Hathayogapradipika*)

"The Kuṇḍalinī lies asleep above the centre known as Mūlādhāra. She is there for the liberation of the Yogīs and for the bondage of the ignorant. He who knows her is an adept in *Yoga*. The Kuṇḍalinī is circular in shape like a coiled serpent. He who awakens that Power is no doubt a *Yogī*."

"She lies asleep like a serpent with her mouth downward. She is a body made of lightning, a form full of flames of fire."[1]

"When the stalk of Kuṇḍalinī is made to stand erect in the base, the whole body is lighted by her light."[2]

"The Power known as Kuṇḍalinī is the Primal *Māyā*, the Life-giver of the Universe. She lies dormant in each and every body and yet moves it by her own presence. She is like a young serpent bathed in saffron, luminous like a streak of lightning, full of flames of fire or else like a body made of pure gold."[3]

6. Among innumerable passages on the subject to be found in the most authoritative books of Scripture, we have here quoted only a few. From these we propose to start our inquiry as to what the Kuṇḍalinī is. The subject of *Yoga* is a science of experience. The things that these passages speak of are all experienced things. Men who attained perfection in *Yoga* expressed their own experience of the Kuṇḍalinī in these words. One can verify those statements even today by actually going through all the experiments and arriving at the same perfect experience.

7. The Kuṇḍalinī Power is both cosmic and individual. The cosmic is called Mahākuṇḍalinī and the individual one the Kuṇḍalinī. The Power that moves the whole world is the unmanifest Kuṇḍalinī and the Power that moves the individual being is the manifest Kuṇḍalinī. That the microcosm

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1. अधोमुखसर्पिणी निदेली असे । ··· ·· ··· ···
विद्युल्लतेची विडी । वह्नि ज्वालांची घडी ।
पंधरेया ची घोटीव जैशी ।

(*Jnaneswari* VI. 222-24)

2. मग कुंडलिनी येचा टेंभा । आधारीं केला उभा ।
तिया चोजविलिया प्रभा । निमथावेरी ॥

(*Jnaneswari* XII. 51-52)

3. मग शक्ति जे कां कुंडलिनी । आदि माया विश्वसंजीवनी ॥
शरीर मात्रीं असे निजोनी । परी शरीर चालवी स्वसत्ता ॥
मग जेवि कां ते नागाचें पिलें । कुंकुम केशरीं सर्वांगीं न्हाणलें ॥
नातरीं ते विद्युल्लते ची विडी । कीं ते अग्नि ज्वाळांची केवळ घड़ी॥
नातरी बावन कसाची चोखडी । पुतळी ओतिली ॥

(*Swanubhava-Dinakara-Kalpa*)

is nothing but the macrocosm in miniature, is well-known. Kuṇḍalinī is named after its two Kuṇḍalas, the Iḍā and Pingalā. The subtle nerve or Nāḍī that moves on the left side of an organism is Iḍā and that which moves on the right is Pingalā. Between these two nerves there is the third which is called the Suṣumṇā. There are a number of nerves within the Suṣumṇā, one of which is known as the Chitriṇī. The path of the Kuṇḍalinī lies through this nerve, Chitriṇī. Thus the two Nāḍīs, Iḍā and Pingalā, that pass along both sides of Suṣumṇā form the two Kuṇḍalas as mentioned above.

8. The awakening of the Kuṇḍalinī creates a motion. The sound bursting out of this motion is known as *Nāda*. *Nāda* generates light and light appears as Mahābindu. There is a threefold division of *Nāda*: Mahānāda, Nādānta and Nirodhinī. Bindu also is threefold: *Ichchhā* (desire), *Jñāna* (Knowledge) and *Kriyā* (Action); or, the sun, the moon and fire; or, Brahmā, the Creator, Viṣṇu, the Protector and Maheśa, the Destroyer. The sound that accompanies the process of creation is the great sound *OM*, which is known also as *Śabda-Brahma*. From *OM* were produced the fifty-two Mātṛkās, the letters in their subtle and causal forms. Out of these, fifty are letters, the fifty-first is light and the fifty-second a current of light. This current is the same thing as is ordinarily called the seventeenth *Kalā* of life. The fifty letters come up to a hundred when we count them both in the ascending and descending orders. These are the hundred Kuṇḍalas or coils worn as jewels by the Mātṛkāmayī Kuṇḍalinī Power. The *Jīva* derives his body and senses from this Power as also the life-force and becomes an embodied consciousness and master of his body or the physical sheath.

9. When the *Jīva* descends from the thousand-petalled centre called the Sahasrāra Chakra into the Anāhata or the centre in the heart, he gets the consciousness of an embodied being. The unmanifest sound in the Sahasrāra manifests itself as *OM* in the Ājñā Chakra, the centre between the eye-brows. The seat of the fifty Mātṛkās, the original letters that emanate from the one syllable *OM*, in their original unmanifest form is the Sahasrāra. This place is known as Akula, the abode of Śiva and Śakti. Śiva-Śakti are Ardha-Nārī-Nateśwara, the Two in One, of whom Śakti is manifest and Śiva is unmanifest. The following table shows the order of expression of the letters or Mātṛkās, which have their seat of origin in Akula, both in their orders of ascent and descent.

	Kṣaṃ	
Aṃ	Akula	laṃ
Āṃ	Mahābindu	haṃ
Iṃ	Unmanā	saṃ
Īṃ	Samanā	ṣaṃ
Uṃ	Vyāpikā	śaṃ
Ūṃ	Śakti	waṃ
Ṛiṃ	Nādānta	laṃ
Ṛīṃ	Nāda	raṃ
Lṛiṃ	Rodhinī	yaṃ
Lṛīṃ	Ardha-Chandrikā	maṃ
Eṃ	Bindu	bhaṃ
Aiṃ	Ājñā	baṃ
Oṃ	Antarāla	phaṃ
Auṃ	Lambikā	paṃ
Aṃ	Viśuddhi	naṃ
Aḥ	Antarāla	dhaṃ
Kaṃ	Anāhata	daṃ
Khaṃ	Antarāla	thaṃ
Gaṃ	Antarāla	taṃ
Ghaṃ	Maṇipūra	ṇaṃ
Ngaṃ	Swādhiṣṭhāna	ḍhaṃ
Chaṃ	Ādhāra	ḍaṃ
Chhaṃ	Viṣuva	ṭhaṃ
Jaṃ	Kulapadma	ṭaṃ
Jhaṃ	Kula	ñyaṃ

In illustration No. I *Haṃ* and *Saṃ* (*Kṣaṃ*), the two seeds of the *Mantra*

'सोऽहम्' (*Soham*—I am He) have been indicated. From the seed *Om* within them, spring up first the vowels and then the consonants. Below the Ājñā Chakra, the centre between the eye-brows, the evolving letters have, in order, been shown in the Viśuddha, Anāhata, Maṇipūra, Swādhisṭhāna and Mūlādhāra centres. This is to show that all the vowels and consonants in their original form originate from these centres. The illustration also shows the three knots known as Rudra-Granthi, Viṣṇu-Granthi and Brahma-Granthi in their places by the side of the Viśuddha, Maṇipūra and Mūlādhāra centres respectively.

10. The following table will indicate the places for these Mātṛkās or letters in the physical body of the embodied soul, or *Jiva* :—

A, ā, all letters of the class of	ka, ha	— the throat.
I, ī, ,, ,, ,, ,, ,, ,,	cha, ya, śa,	— the palate.
Ṛi, ṛī, ,, ,, ,, ,, ,, ,,	ṭa, ra, ṣa	— the head.
Lṛi, lṛī, ,, ,, ,, ,, ,, ,,	ta, la, sa	— the dental.
U, ū, ,, ,, ,, ,, ,, ,,	pa	— the lips.

While marking these places, the be uttered indistinctly in the throat

We regret that owing to shortness of time and observance of holiday during the Christmas by our block-makers, illustrations of the various Chakras mentioned in the article on "Yoga of the Kuṇḍalinī Power" by Pandit Tryambak Bhaskar Shastri Khare could not be included in this number. These will be published in the February issue of the *Kalpataru*, and the interested reader is requested to attach them to their proper places in the January issue and study the article on Kuṇḍalinīyoga with the help of these illustrations.

—*Editors.*

formed. The original source of the expression of thought is Parā Vāṇī. When thought takes the shape of sound in its subtle form, it is called Paśyantī. The Paśyantī sound begins to be visible to the eye. The same sound, when it is half way from actual utterance and approaches the movement of the tongue, is called Madhyamā Vāṇī; and when it is uttered distinctly it becomes Vaikharī. Ramdas Swami has somewhere said that a *Mantra* or the Divine Name should be uttered first in the Madhyamā and then in the Vaikharī as Rāma, meaning thereby that the *Mantra* should first

are channels through which *Rūpa* (the physical form) passes. The organ of speech contains the nerve through which *Rasa* (taste) flows. The organ of breath is the centre for receiving *Gandha* (smell) and the organ of touch for the perception of touch. All these nerves are placed somewhere about the Sahasrāra and above the mind-nerve. In case the sound-nerve is absent or otherwise destroyed, the creature would be dumb. The fact that all these nerves are placed near the Sahasrāra, shows that these organs of perception have their roots in the Sahasrāra itself. When something

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Lṛi, lṛī, ,, ,, ,, ,, ,, ,,	ta, la, sa	— the dental.
U, ū, ,, ,, ,, ,, ,, ,,	pa	— the lips.

While marking these places, the names of Mūlādhāra, Maṇipūra, Anāhata, Viśuddhi have not been mentioned. For the source of the four kinds of sound, Parā, Paśyantī, Madhyamā and Vaikharī is said to be the Mūlādhāra, the centre at the base. But though this is assigned as the place of origin of sound, the actual experience is different.

11. Vaikharī, or gross audible sound originates from Parā, the source of all speech or sound. Every sound or word originates from it. First a *Vṛtti* (impulse) rises in the mind and according to the *Vṛtti* the thought is formed. The original source of the expression of thought is Parā Vāṇī. When thought takes the shape of sound in its subtle form, it is called Paśyantī. The Paśyantī sound begins to be visible to the eye. The same sound, when it is half way from actual utterance and approaches the movement of the tongue, is called Madhyamā Vāṇī ; and when it is uttered distinctly it becomes Vaikharī. Ramdas Swami has somewhere said that a *Mantra* or the Divine Name should be uttered first in the Madhyamā and then in the Vaikharī as Rāma, meaning thereby that the *Mantra* should first be uttered indistinctly in the throat and then distinctly by the tongue.

12. Below the Sahasrāra is a centre of sixteen petals known as Soma Chakra and below it is the Mind-centre called the Manaśchakra of twelve petals wherefrom all thoughts originate. It is above the *Mūrdhā*. These centres are near the Śrīhāṭa, Gollāṭa and Trikūṭa three well-known centres recognized by all the schools of *Yoga*. The nerve of the mind-centre called the Manaśchakra is a channel through which the mind or the Ājñā (command) passes. Ears form nerve-centres for the carrying of sound. Eyes are channels through which *Rūpa* (the physical form) passes. The organ of speech contains the nerve through which *Rasa* (taste) flows. The organ of breath is the centre for receiving *Gandha* (smell) and the organ of touch for the perception of touch. All these nerves are placed somewhere about the Sahasrāra and above the mind-nerve. In case the sound-nerve is absent or otherwise destroyed, the creature would be dumb. The fact that all these nerves are placed near the Sahasrāra, shows that these organs of perception have their roots in the Sahasrāra itself. When something

forgotten has to be brought to recollection or something requires to be thought out, we close our eyes and placing our hand on the head look for it above. This process brings the desired result. Scientists have now invented processes by which thoughts can be photographed. This proves that Sahasrāra is the centre from which thoughts continually flow out and that Parā and Paśyantī forms of speech originate not from Mūlādhāra or Swādhiṣṭhāna but from near the Sahasrāra.

13. It has already been pointed out that the place of the mind-centre is above the Ājñā Chakra. Some works assign to it a place near the heart-centre the Anāhata, and speak of it as consisting of eight petals. Thus the mind has a twofold divison, the one which thinks and the other which enjoys. Let us see what this second formation of the mind-centre actually means.

14. The *Vāmakeśwara Tantra* says that there is a Sahasrāra in the Mūlādhāra also like the one above, and that the Swayambhū Linga round which the Kuṇḍalinī lies coiled is in this lower Sahasrāra of the Mūlādhāra. The knots known as Rudra-Granthi and Brahma-Granthi are, according to this *Tantra*, near the Mūlādhāra and the Viśuddhākhya (throat-centre) respectively. In Illustration No. II., given here from the *Vāmakeśwara Tantra*, the seed letters in the Mūlādhāra are a, ā, i, ī, instead of *waṃ, śaṃ, ṣaṃ, saṃ*. Then follow u, ū, ṛi, ṛī, lṛi, lṛī in the Swādhiṣṭhāna and the same order follows up to the Ājñā, the centre for the seeds *ha, kṣa*. The illustration places the Parā speech in the Mūlādhāra, Paśyantī in Maṇipūra, Madhyamā in Anāhata and Vaikharī in Viśuddha. By the side of Anāhata is the eight-petalled mind-centre. We can well imagine that just as we have places known as Gupta Prayaga and Gupta Kasi in our pilgrimage upward to Badari Narayana in the Himalayas and then on our return journey we come across another set of Prayaga and Kasi here below in the plains, even so we have two Sahasrāras, the one in the head and the other in the basic centre. We can thus reconcile the seeming conflict of statements and the reconciliation holds good in the case of the Parā and Paśyantī speeches which are located in the Sahasrāra as well as in the Mūlādhāra.

15. Illustration No. II, then, gives a quite different set of Iṣṭa-Devatās, presiding deities. Colours of the petals have not been given. Even the five elements have not been mentioned.

16. जीवो ब्रह्मैव नापरः—*Jīva*, the embodied soul, is verily the *Brahma*, and none other, and as *Jīva* is *Brahma*, his body too contains all that is present in the Cosmos. "Eating up of the body by the body" is the devouring of the physical body by the subtle power of the Kuṇḍalinī. When the Kuṇḍalinī is awakened it devours all that is worthy of being thrown away from the body and destroys all impurities of the body. When it mounts up, all activities of the body are brought to a standstill. Even the contraction and expansion of the heart and beating of the pulse cease. Finally, the Kuṇḍalinī reaches and joins Parama Śiva in the Sahasrāra. Thus the bound embodied *Jīva* leaves behind his character of *Jīva*, and attains the status of Śiva.

17. Every embodied being enters the womb of his mother, accompanied by the Kuṇḍalinī and the vital power of Life. He is also accompanied by such disabilities as blindness or dumbness or other imperfections according to his past *Karma* or with a view to enjoy the fruit of such *Karma*. For six months prior to his birth the *Jīva* moves about his would-be mother. We notice in actual life that the owner of a house under construction remains

outside the house till the work of construction is finished. Likewise the *Jīva* enters the womb of the mother accompanied by Kuṇḍalinī and the vital air. While entering the body Kuṇḍalinī establishes her main seat in the Sahasrāra and then along with vital air enters the six centres and all other parts and cavities of the body, and finally, embracing the Swayambhū Linga in three coils and a half remains seated, or sleeps, or lies motionless in a state of equilibrium.

18. All beings experience only the three states of waking, dream and dreamless sleep. The knowledge of the fourth state and its actual experience is attained only by the Yogīs. In the above three states, the Kuṇḍalinī lies in the state of equilibrium and holds and supports the physical body. The unmanifest sound of सोऽहम् (*Saḥ Aham*, I am He) marks the state of equilibrium of Kuṇḍalinī. This unmanifest sound of सोऽहम् is experienced in the Ājña centre and the same sound carried by the vital air reaches the Anāhata centre in the heart and there supported by the first letter क (*Ka*), the *Mātṛkā* of this centre, develops into the word कोऽहम् (Who am I ?). The *Jīva* who has the experience of the Ājña Chakra, never loses consciousness of his true self. But as he descends to the lower centres, he begins to desire the possession of various worldly objects and instead of सोऽहम् (I am He) begins to utter कोऽहम् (Who am I ?) and then as the result of association with the surrounding people his original purity of knowledge is lost and begins to feel and say देहोऽहम् (I am the body) and becomes identified with the body. अधः स्रोता वै जीवाः 'Those whose flow of Consciousness is downward are the Jīvas',—according to this maxim starting from the Sahasrāra, Consciousness flows down into the Anāhata, from the Anāhata into the Maṇipūra, thence into the Swādhiṣṭhāna and lastly into the Mūlādhāra where the soul supported by the life-force becomes the Pūrṇa Jīva, a fully bound soul. But when after the awakening of the Kuṇḍalinī lying in embrace with the Swayambhū Linga, Consciousness follows the upward course, this very *Jīva* attains the divine qualities and fulfils the maxim, ऊर्ध्वस्रोता वै देवाः—'Those whose flow of consciousness is upward are Devas.'

19. In the space within the core of Consciousness (चिदाकाश) arose a vibration in the form of a desire एकोऽहं बहु स्याम्—I am one, I wish to be many. This vibration produced sound (*Nāda*). For the generation of sound, motion became necessary. The flash of lightning is always said to be attended with a strong movement of electric atoms. When this movement is regulated, the atoms get separated from the main current and reduce themselves into separated atoms. Atoms of electricity moving in a curve and in a straight line form the motion which is known as sound. These sounds are not audible to the ordinary human ear. But the *Yogī* who has developed his occult power of hearing can distinctly hear them. Not only that, he can hear even the subtle sounds produced by the movement of planets round themselves as well as round the sun.

20. These sounds are of two kinds. One is unstruck (Anāhata) sound, or sound produced without one substance striking against another, and the other is struck (Āhata) sound produced by one substance beating against another. The sound produced by the striking of one object by another carries no meaning whatsoever. The sound that is not thus produced but is self-expressive, has a meaning and that is सोऽहम् (I am He). This in its indistinct or unmanifest state is first mentally

experienced in the Ājñā Chakra, thence it reaches the heart-centre and becomes manifest to the organ of hearing. But the origin of letters or Mātṛkās does not depend on the heart-centre, the Anāhata Chakra.

21. The syllable *Om* in the 'Soham' experienced in the Ājñā Chakra gives birth to vowels and consonants. These are called the letters of the alphabet. In one offering of praise to Goddess Bhagavatī, She has been invoked as possessing the form of the one and many letters, एकानेकाक्षराकृतिः. Letters formed words, words formed sentences and the totality of sentences formed the language. These letters are therefore *Akṣara*, or indestructible. They existed even before they were uttered, they are there when they are uttered and they will be there even after they are uttered and apparently lost, just as a pot kept in a dark room revealed by light had been in the room before being revealed by light and would not cease to be when the light is removed from the room.

22. The Kuṇḍalinī Power is described as:—

तडिल्लतासमरुचिर्विद्युल्लेखेव भास्वरा ।
... ...
तडिल्लेखा तन्वी तपनशशिवैश्वानरमयी ।

beauteous, dazzling, and fine like a line of lightning, full of the energy of the Sun, Moon and Fire. Prior to the creation of the Cosmos, there was a *Sphoṭa* (bursting) which produced a great sound which is called the Mahānāda. The *Sphoṭa* represents the will of the Supreme and Mahānāda his dynamism. There can be no sound without a motion and motion is invariably followed by light. Without heat there can be no motion. Heat, sound and motion are mutually dependent. Wherever there is heat, there is motion and wherever there is motion, there is sound. The visible form of heat is light. With the Mahānāda, the great sound, letters sprang up. The letters 'अ इ उ ण्' etc. were produced from the *Damaru* of Supreme Śiva. These letters are the same as Mātṛkās. The microcosm being a replica of the macrocosm, sound, letters and light were produced along with the birth of the *Jīva*. Association of light with the original letters or Mātṛkās is an inevitable phenomenon. Light is, so to say, implicit in them. One can actually see the light emanating from our breath if one develops this power of sight by getting up at dawn and repeating the Divine Name in the Madhyamā sound and concentrating the mind with half-closed eyes on the particular *Nāḍī* through which the breath may be flowing at the time. This power of sight may be developed if one practises the above for a period of six months. This proves that light invariably accompanies the production of letters. One cannot, however, get this experience without training, and without the necessary practice at concentration. This light, at certain places, assumes a magnitude resembling the light of millions of suns brought together, at other places, it may resemble the concentrated light of millions of moons. Iḍā, which is the Solar nerve, Sūrya Nāḍī, flows through the right nostril, and Pingalā, which is the Lunar nerve, Chandra Nāḍī, flows through the left nostril. These Nāḍīs are two subtle nerves. The *Sādhaka* practising through any of them will acquire the corresponding experience. When we experience a dream we are in our vital sheath and it is with the help and support of the vital sheath that we see the things of the dream-world. Everybody knows it by experience that whatever happens in the dream-world happens not in darkness but under a light, for the vital sheath is a sheath of light. Dr. Kilner has invented a special type of spectacles, called the Aurospec, through which one

is able to see the vital body. It makes one clairvoyant, as it were, for the time being, and with its help one is able to see the vital body of any being whatsoever. But this fulness of light of the vital body is derived from the Kuṇḍalinī Power which is Light itself and pervades the whole body. It is with the help of the vital body that the physical body carries out the promptings and impulses of the mental body. Thus the fact that the vital body is a body of light is proved both by our own experience as well as by the discovery of the Aurospec by Dr. Kilner. This, again, proves that the Kuṇḍalinī Power is Light itself.

23. The Kuṇḍalinī is seated in the Sahasrāra in the form of Light. In order to give the *Jīva* his Jīvahood, the Kuṇḍalinī enters the subtlest cells of the body and flows through the subtlest of Nāḍīs, the Brahma-Nāḍī, which lies deep and far from the Suṣumnā which is itself a subtle *Nāḍī*, but subtler still is the Vajrā within it and the Chitriṇī within the Vajrā, and the subtlest is the Brahma-Nāḍī covered by the Chitriṇī. It is, therefore, rightly figured, in respect of its fineness, as the fibre of the lotus-stalk. The *Nāḍī* is full of light, as we have already seen.

24. The title of our article is *Yoga* or Union of the Kuṇḍalinī Power. So far we have stated what that Power is. Now, we shall proceed to explain what *Yoga* is.

25. The word is derived from its root *yuj* which means 'to join'. The sun and the moon come together in one place on the last day of every dark fortnight. This coming together of the two bodies is called Ravichandrayoga, the *Yoga* of the sun and the moon. *Yoga* is literally the coming together of any two things. Making up of a deficiency or the fulfilment of a want in the case of a person, an object, or an action is also called a *Yoga*. When a poor man gets wealth which he needs, it is a Dhanayoga, *Yoga* of wealth. When water is brought to a place where there is no water, it is a Jalayoga, *Yoga* of water. So in the case of the *Jīva*, who has no knowledge of his Reality, it is *Jñāna-Vijñāna-Yoga*, when he arrives at the knowledge of this Reality. Through knowledge of the Eternal *Puruṣottama*, we gain the Eternal *Puruṣottamayoga*. When the *Jīva* attains *Samādhi*, the highest state of perfection in concentration, it is *Samādhi-yoga*. *Jīva* is the self subject to the six forms of transformation from birth to death, while the Supreme is the Self beyond all suffering, all *Karma* and their consequences. The various processes that bring about a union of the *Jīva* with the Supreme Self are known as the *Jīvātma-Paramātma-Yoga*. According to the Advaita philosophy, *Jīvātmā* and *Paramātmā* are one and the same. What is, then, meant by their *Yoga*? According to the doctrine of Advaita, *Yoga* is the realization of this oneness and the means of arriving at this realization. In other words, the physical and mental practices which bring about this realization constitute *Yoga*. The appearance of the *Jīva* as separate from the *Paramātmā* is only a mirage, a false appearance created by the illusion of *Māyā*. It strikes as real on account of the constant formation of resolves and counter-resolves in our mind. It is said that as the source of bondage there is nothing stronger than *Māyā* and nothing so effectual as *Yoga* to deliver one from that bondage. Therefore, the practice which prevents the formation of waves in the lake of the mind is called *Yoga*. *Yoga* is the suppression of the modifications of mind, 'योगश्चित्तवृत्तिनिरोधः' says the great sage Patañjali. The practice of this *Yoga* with the help of the power of Kuṇḍalinī is what we call the *Yoga* of Kuṇḍalinī Power.

26. The union between *Jīva* and Śiva is, according to the *Māyā-Tantra*,

the real *Yoga*. According to other works, *Yoga* is the approximation of *Jiva* with Śiva in quality or power. The Divine Power has three aspects—the power of doing, the power of undoing and the power of doing otherwise. Among these, the first two powers can be acquired by Yogīs. The followers of Āgamas say that the knowledge of secret Power, or the state when Knowledge and Power become identified, is what the term *Yoga* represents. According to the *Haṭhayogapradīpikā*, the states mentioned as Rājayoga Samādhi (the union attained through Rājayoga), *Unmanī* and *Manomanī* (state of mindlessness), *Amarattva* (immortality) *Śūnyāśūnya Paramapada* (the void and voidless state of the Supreme), *Amanaska* (suspension of all mental functions), *Advaita* (non-daulity), *Nirālamba Nirañjana Jīvanmukti* (unsupported and stainless liberation attained while existing in the body) *Sahajāvasthā* (the natural state of the *Ātmā*), *Turīya* (the fourth state), etc., mean one and the same thing, viz., *Yoga*. All schools of philosophy, dualistic, non-dualistic and modified non-dualistic, recognize the greatness of *Yoga*. These and other forms of religion such as Jainism, Buddhism, Sufism, etc., are based on the principle of *Yoga* and the one object of all is to realize the Supreme *Brahma*, the embodiment of Truth, Knowledge, and Infinity.

27. Works on *Yoga* have classified this science under four heads. The *Bhagavadgītā* mentions only three divisions of *Yoga* and the *Sammohana-Tantra* mentions five divisions. According to the works on *Yoga* the following are the four divisions:— Mantrayoga, Layayoga, Haṭhayoga and Rājayoga. The *Bhagavadgītā* speaks of the Yogas of Action, Devotion and Knowledge. But the sixth chapter of the *Gītā* gives sufficient indication of Haṭhayoga. The five divisions given by the *Sammohana-Tantra* are: Jñānayoga, Rājayoga, Layayoga, Haṭhayoga and Mantrayoga. Thus the classification of *Sammohana-Tantra* includes the two other classifications. We shall, therefore, follow the classification of this *Tantra* and try to understand these different forms of *Yoga*.

28. Jñānayoga: This is a process of separating the *Ātmā* by discrimination and analysis from all combinations of the five elements, and from the various bodies—the physical, the vital, the mental, the causal, the great causal (महाकारण) and the great-great-causal and arriving at a right understanding of the Reality both analytically and synthetically. There are seven stages of *Jñāna* which the *Yogī* has to cross in the course of his ascent, and these are (1) *Śubhechchhā* which is right discrimination and the spirit of renouncing what is wrong, (2) *Vichāraṇā* which is *Śravaṇa* and *Manana*, hearing of knowledge and reflection on the same. (When the seeker has passed these two preliminary stages he arrives at the stage where he is recognized as a *Mumukṣu*, one desirous of release from bondage, and is called a *Sādhaka*), (3) Tanumānasā which is sorting out from everything the one truth that the body formed out of the combination of the five elements is transient and the *Ātmā* alone is eternal, pure and full of light, (4) Sattvāpatti which is persistence in holding on to the idea that I am *Brahma* (अहं ब्रह्मास्मि), (5) Asaṃsakti, or detachment from and indifference towards supernatural powers, (6) Padārthābhāvinī, elimination of the sense of 'I' even from the thought 'I am *Brahma*'; and (7) Turyagā, *i. e.*, complete lack of emergence from the state of identity with the *Ātmā*. While passing through these seven stages, the *Sādhaka* has to face and conquer the four states of Vikṣiptatā, Gatāyātā, Sanśliṣṭatā and Sulīnatā as also the four obstacles of *Laya* (absorption of the mind in worldly objects), *Vikṣepa* (distraction), *Kaṣāya* (attachment to worldly objects) and *Rasāswāda* (taste for worldly objects) and remain merged in the state of Self all by Itself.

29. Rājayoga: The recognized authority on the subject is the 'Aphorisms on *Yoga*' by Patañjali. The work consists of four Pādas or sections: the Samādhi-Pāda, Sādhana-Pāda, Siddhi-Pāda and Kaivalya-Pāda. It teaches the practice of eight limbs or accessories of *Yoga* and concentration of the mind on different centres of the body. The mind thus controlled and concentrated brings to the *Sādhaka* the eight supernatural powers of Aṇimā, Garimā, Laghimā, Mahimā, Prāpti, Prākāmya, Īśitva and Vaśitva, and the powers of seeing the whole world and the celestial bodies, putting on a number of physical bodies and appearing simultaneously before men in different places, immunity from hunger and thirst and capacity to come in contact with perfect men whenever desired. But these powers are so many obstacles in the way of complete Self-Realization. Therefore, the best thing is to develop *Vivekakhyāti* or right discrimination, and proceed unhindered towards the attainment of the bliss of *Nirvikalpa Samādhi*, the *Samādhi* from which there is no return to the attachments of the world. The *Yoga* of *Dhyāna* or meditation is also regarded as a part of Rājayoga, as is evident from th aphorism 'ईश्वरप्रणिधानाद्वा' (or through the practice of surrender to God). The breath-exercise (*Prāṇāyāma*) that the Rājayoga prescribes consists of drawing in during inhalation all consciousness of the outer world within oneself and retaining it while retaining the breath and throwing out all dualistic conceptions of the mind during the process of exhalation. In the *Mahābhārata* there is a story that the wife of a Ṛṣi was cursed with widowhood with the rising of the sun on the next morning. As an antidote to this the lady drew in the external world within herself as indicated above and the result was that the sunrise was stopped. The usual time for sunrise passed, fourteen more hours elapsed, and yet there was no trace of the sun. Thereupon the sage Vasiṣṭha approached the lady and entreated her not to stop the rising of the sun and promised her to bring back her husband to life when he would die on the appearance of the sun. The devoted lady thereupon relinquished her mental hold of the world. It shows that even the female members of the household of our ancient Ṛṣis used to be great masters of *Yoga*. *Bhavana*, *Karma* and *Dhyāna*, these three are the divisions of this *Yoga*. *Bhavana* is to think and feel that from the Mūlādhāra up to the Brahmarandhra, there is a pole full of light, consisting of the seven worlds and that all beings, aquatic and vegetable, bastards, celestial beings, beings of darkness and human beings are there in this pole of light in an ascending scale. *Karma* is *Japa*, constant repetition of the idea that the practicant is possessed of the power of *Brahma*. *Dhyāna* is meditation on the Self as pure, the entire *Ātmā* of pure Consciousness and Energy, having stainless organs and qualities, the highest principle:—

शुद्धमात्मानमखिलं शुद्धज्ञानतपोमयम् ।
शुद्धेन्द्रियगुणोपेतं परं तत्त्वं विभावये ॥

and in this mood of mind to concentrate on the Supreme *Puruṣa* seated on a white lotus within the centre between the eye-brows.

30. Layayoga: *Laya* is absorption; and the *Yoga* in which the vital energy, the power of Kuṇḍalinī, the mind and all its modifications are absorbed in *Jñāna* is Layayoga. The Tantric works and works on Haṭhayoga give a description of the Kuṇḍalinīyoga. According to them, this *Yoga* includes Yama, Niyama and other Angas or limbs of Aṣṭāngayoga and contains seven stages, e. g., Śodhana, Dhṛti, Sthiratā, Dhairya, Lāghava, Pratyakṣa and Nirvikalpa Samādhi. Some of these works describe the six Chakras, the colours of their petals, the letters on them and the presiding deities of those Chakras as indicated in Illustration No. 2. Some works mention the deities and their Vāhanas, *i. e.*, animals that carry them as in the table on the next pages.

Name of the Chakras	Situation (in the spinal cord)	Number of Petals	Letters on the Petals	Regnant Tattva and its quality
Mūlādhāra	Near the anus	4	Va, śa, ṣa, sa	Earth, cohesion stimulating the sense of smell
Swādhiṣṭhāna	Above the genitals	6	Ba, bha, ma, ya, ra, la	Water, contraction stimulating the sense of taste
Maṇipūra	Fronting the navel	10	Ḍa, ḍha, ṇa, ta, tha, da, dha, na, pa, pha	Fire, expansion producing heat
Anāhata	Fronting the heart	12	Ka, kha, ga, gha, ṅga, cha, chha, ja, jha, nya, ṭa, ṭha	Air, motion stimulating the sense of touch
Viśuddha	Fronting the throat	16	A, ā, i, ī, u, ū, ṛi, ṛī, lṛi, lṛī, e, ai, o, au, aṃ, aḥ.	Ether
Ājñā	Between the eye-brows	2	Ha, kṣa (sa)	Manas
Sahasrāra	In the head	1000	...	Ātmā

Colour	Shape	Seed	Vāhana of the seed	Devatā and its Vāhana	Śakti	Quality of Tattva	Organs	Linga
Yellow	Square	Laṃ	Airāwata	Brahmā on Haṃsa	Ḍākinī	*Gandha* (smell)	Feet	Śiva-Śambhu
White	Crescent	Waṃ	Makara	Viṣṇu on Garuḍa	Śākinī	*Rasa* (taste)	Hands	...
Red	Triangle	Raṃ	Meṣa	Rudra on Nandī	Lākinī	*Rūpa* (form & colour)	Anus	...
...	Hexagon	Ṣaṃ	...	Īśa	Kākinī	*Sparśa* (touch)	Penis	Bāṇa
White	Circle	Haṃ	White elephant	Sadāśiva	Sākinī	*Śabda* (sound)	Ears, Mouth	...
...	...	Om	...	Śambhu	Hākinī	*Mahat*	Hiraṇya-garbha	Pātāla
...	...	Avyakta Praṇava	...	Kāmeśwarī and Kāmanātha	...	...	The sandals of the Guru	...

31. This school of *Yoga* teaches that Kāmeśwara and Kāmeśwarī should be meditated on in the Sahasrāra. All the Chakras are presided over by different Devatās and this description of theirs is supported by the text 'पञ्चब्रह्मासनासीना पञ्चब्रह्मसमन्विता'. Śrī Kāmeśwarī and Kāmanātha are the original Gurus and therefore the place assigned to them for meditation is at the further end of the Sahasrāra, where the feet of the *Guru* have to be meditated on. The above table indicates the various places in the physical body corresponding to the location of centres in the subtle body. The places in the physical body are just like bulbs without electric light. It is only when the current passes through them that they are lighted. Similarly, it is only when the Kuṇḍalinī is roused that all these places in the physical body are lighted along with the letters shining on them. These Chakras are within the Suṣumṇā Nāḍī in the spinal chord and are close to the Vajrā and Brahma Nāḍīs within the Suṣumṇā. Thus these centres are within the vital, fiery and mental sheaths. The Sahasrāra is extended four fingers above the crown of the head. Those who have got the occult power of sight, can alone see these shining letters within the Chakras, called the Mātṛkās. Others can only meditate on these letters and their colours with a fixed and determined will. The *Ṣaṭchakra-Nirūpaṇa* does not speak of the awakening of the Kuṇḍalinī, but it enjoins meditation upon it. It is through such devoted meditation and the grace of the Deity worshipped as well as of the *Guru* that success may be attained in the *Yoga* of Kuṇḍalinī Power. The experience one gains by this process of *Yoga* is gained also by the practice of Haṭhayoga. Even when the Kuṇḍalinī is roused by means of Haṭhayoga, Digbandha, which can only be had by the grace of the Deity worshipped is indispensably necessary to ward off evil forces of this and the other invisible worlds. It is the Deity worshipped, Iṣṭa-Devatā, who when propitiated puts on a human form and guides the disciple through all the different practices of *Yoga*. Paramahansa Ramakrishna is an illustration in point. We learn from his biography that the Goddess deputed a Yoginī who taught him all the processes of *Yoga* within a period of six months. In the Layayoga of the Tantrikas, Kuṇḍalinī is awakened only through the grace of the *Guru*, and, therefore, according to this school of *Yoga*, the principal *Devatā* (deity) is the *Guru* himself. The *Guru* himself gives the disciple, firstly, initiation by touch (*Sparśa-Dīkṣā*), which is followed by *Divya*, *Dīkṣā*, and when this is done the Kuṇḍalinī of the disciple is awakened in an instant. When the Kuṇḍalinī is thus roused, the entire body of the disciple, from the Mūlādhāra to Sahasrāra, gets lighted up. When the Kuṇḍalinī begins to rise upward, the disciple sees it as a beam of electric light.

32. The *Guru* of the Tantric school of *Yoga* transfers his power to the disciple by means of touch on the centres of Ājñā and Viśuddha and enables him to see and experience this Light. The experiences gained by the many difficult and arduous processes of Haṭhayoga are brought to the disciples of this school by the grace of the *Guru* alone. Gurus who can by transference of power awaken the Kuṇḍalinī are very rarely to be met with now-a-days. I have been looking for such a *Guru* for the last twenty-five years and yet I have come across only one man who possessed this power. He hails from Bengal and is a *Sannyāsī Yogī*. Before he took to the *Sannyāsa Āśrama*, he was a great devotee. His name is Nityananda Maharaj. He has a fellow-disciple who lives in the jungles of Tehri. Nityananda Maharaj has a disciple in Mr. Gulwani, a drawing master of

Poona (still residing in Poona), whose Kuṇḍalinī was awakened by him and the wonderful thing about it is that the moment the Swāmī gave *Sparṣa-Dikṣā* to Mr. Gulwani the power of giving *Dikṣā* was transferred to the latter. Mr. Gulwani actually awakened the Kuṇḍalinī of a *Sādhaka* at a later date. This fact wholly corroborates the ancient saying that true Gurus can transform others into their likeness in the twinkling of an eye. I had the privilege of the association of the Swāmī for three days and nights. I requested him to initiate me. At the very first meeting he said that the Goddess approved of my initiation, but later on I was told that initiation was unnecessary in my case. It was perhaps a mild form of saying that I was not qualified to receive the initiation. The movements of the Swāmī are guided entirely by the will of the Goddess; therefore, it is not possible to know where he is at present.

33. The *Śakti-Sammohana Tantra* gives a description of the Goddess of the nine Chakrās, the Navachakrātmikā Devī. We give below the names of the Chakras according to this *Tantra*:—

Situation	Chakra	Devatā
Head	Sarvānandamaya	Lalitā Durgā.
Śikharī	Sarvasiddhi	Tripurāmbā.
Gollāṭa	Sarvarogahara	Tripurāsiddhi.
Viśuddhi	Sarvarakṣākara	Tripuramālinī.
Ājñā	Sarvārthasādhaka	Tripurāśrīchakrādhīśwarī.
Anāhata	Sarvasaubhāgyadāyaka	Tripuravāsinī.
Maṇipūra	Sarvasankṣobhaṇa	Tripurasundarī.
Swādhiṣṭhāna	Sarvāśāparipūraṇa	Tripureśī.
Mūlādhāra	Trailokyamohana	Tripurāmbā.

There is no mention here of petals or their colours, etc. Śrī Tripurāmbā Devī has been described in her various aspects. And the process of *Yoga* has *Bhāvanā* and *Mahābhāva* as its stages of progress.

34. The *Mahānirvāṇa Tantra* also speaks of nine Chakras similar to the above, but the shapes and their Bījas as given in this *Tantra* are different.

35. In Layayoga also we have a description of the Nāḍīs of *Yoga* like those we have in Haṭhayoga. In Illustration No. 2, the three Nāḍīs Iḍā, Pingalā and Suṣumṇā have been shown. Iḍā (which flows through the left nostril) is the Lunar Nāḍī. Its colour is white. Pingalā (which flows through the right nostril) is the Solar Nāḍī and is red. Between them is the Suṣumṇā. Iḍā and Pingalā in their upward course go on twining round the Suṣumṇā. While coiling round the Suṣumṇā they form five Chakras which are collectively known as Pañchachakra. Iḍā is known as the embodiment of nectar, Amṛta-Vigraha, and Pingalā as full of devouring fire, Rudrātmikā. Both these Nāḍīs look like Kāla, the destructive principle of the universe. When these two Nāḍīs move in the same rhythm, they merge their function in the Suṣumṇā. In this state, the

Kuṇḍalinī enters the Suṣumṇā. Yogīs, who can enter the Suṣumṇā, have the power to change the time of their death. This is why it is said that Suṣumṇā is time-devourer or time-controller. When the Kuṇḍalinī, passing through the Suṣumṇā, reaches the Sahasrāra and there finds its rest and peace, that state of the *Yogī* is called Samādhi. When Yogīs live in that state, their bodies become immune from all Vikāras or changes of the body in the form of growth, maturity and death. The growth of their hair and nails is stopped, inhalation and exhalation, beating of the pulse and contraction and expansion of the heart cease. Yogīs who reach this state are for this reason called time-devourers, or time-terminators. The great *Yogī* Chāngadeva lived for fourteen hundred years and even now Yogīs may be found in the Himalayan region who are as old as three hundred years or more.

36. Layayoga does not prescribe any breathing exercise for purifying the Nāḍīs and bringing them under control. Iḍā, Pingalā and Suṣumṇā are seen at the centre between the eye-brows as three separate streams, hence at this point they are called Mukta Triveṇī (conjunction of three disunited streams); and at the Mūlādhāra, whence they spring as one inseparable current, they are called the Yukta Triveṇī (conjunction of three united streams); out of the six Chakras, the five formed by the coiling movement of the Iḍā and Pingalā are known as the Mūlādhāra, Swādhiṣṭhāna, Maṇipūra, Anāhata and Viśuddha. There is, besides, a Nāḍī, Kuhū by name, passing through the left of the spinal cord. From the left eye down to the first finger of the left foot runs the Gāndhārī Nāḍī, and from the right eye to the first finger of the right foot flows a Nāḍī called Hastijihvā. A man personally known to me once fell from a tree and the injury was so great that his left eye came out of its socket. In this condition he was brought to Sri Yogabhyasi Madhavanatha, who after examining him said that the eye could be restored to its place if he was prepared to sacrifice the first finger of his left foot. This finger was then strongly tied and beat with full strength by a hammer. The left eye was at once restored to its place, but the finger got bent and practically useless for the rest of his life. Through the right side of the Suṣumṇā runs the Saraswatī Nāḍī, which terminates at the tongue. From the right eye to the stomach runs the Pūṣā and between Pūṣā and Saraswatī runs the Payaswinī. Between Gāndhārī and Saraswatī is the Śaṅkhinī Nāḍī. From the thumb of the right hand to the left foot runs the Yaśaswinī Nāḍī. Between the Nāḍīs Kuhū and Yaśaswinī there is the Vāruṇī Nāḍī, which permeates the whole lower portion of the body. Viśwodarā runs between Kuhū and Hastijihvā and like the Vāruṇī extends itself over the whole lower portion of the body.

37. Within the Suṣumṇā is Vajrā and within the Vajrā is Chitrā and within the Chitrā is Brahmanāḍī. The form of Suṣumṇā is like fire, Vajrā is like the sun and Chitriṇī resembles the full disc of the moon. These are the three forms of *Śabda-Brahma*. Kuṇḍalinī, which is *Śabda-Brahmarūpā*, while moving upward, touches these three Nāḍīs and therefore the latter also are called *Śabda-Brahma*. Chitrā is called the gateway to *Brahma*, *Brahma-dwāra*; for the Kuṇḍalinī commences its upward movement from near this Nāḍī.

38. The five Chakras within the spinal column, through which the Suṣumṇā passes and which act as sources or seats for the five elements, are (1) the Mūlādhāra, which controls the

earth element, (2) the Swādhiṣṭhāna, which controls the element of water, (3) the Maṇipūra, which controls fire, (4) the Anāhata, which controls air, and (5) the Viśuddha, which controls ether or space. Ājñā Chakra is the centre which contains the third eye. In one work it is pointed out that he who has no knowledge of the six Chakras cannot awaken the Kuṇḍalinī and hence cannot attain the highest or divine liberation.

39. We shall now briefly describe the six Chakras. The first is the Mūlādhāra with four petals and with *Brahmā* as its presiding deity. These four petals are four petal-like forms created by the Yoganāḍī, which embodies Prāṇa or the vital air. The Kuṇḍalinī extends itself into them along with the vital air. These petals disappear with the cessation of the vital air. The letters on these petals are forms of the Kuṇḍalinī. Kuṇḍalinī herself lies asleep below the Chakra coiling round the Swayambhū Linga placed on a triangular Chakra of fire. This triangular Chakra of fire is called Traipura. It is an exact copy of the triangular Kamala located in the Sahasrāra. Through the meditation on the Mūlādhāra Chakra, one may attain cleverness and perfection in the arts of speech and writing.

40. Then comes the Swādhiṣṭhāna Chakra. It has six petals and its presiding deity is Lord Viṣṇu. Above it is the Nābhipadma, the lotus of the navel, otherwise called the Maṇipūra Chakra. Its presiding deity is Lord Rudra. He who attains perfection in meditation on the presiding deity of this Chakra, acquires the power to preserve as well as to destroy. Next in the ascending scale is the lotus of the heart, the Anāhata Chakra, in proximity to which there is the lower Manaśchakra, the centre of the lower mind. Those who have no knowledge of the Sahasrāra and yet are devoted to God, who do not know the other centres and consider the science of *Yoga* to be confined only to Haṭhayoga, seek Him in the heart, according to the instruction of the *Gitā* contained in the text 'ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति', or according to the *Mantra*:—

हृत्पुण्डरीकमध्यस्थां प्रातःसूर्यसमप्रभाम् ।
पाशाङ्कुशधरां सौम्यां वरदाभयहस्तकाम् ॥

Near this lotus of the heart lies the Kalpataru (the wish-yielding tree) and the jewelled altar (Maṇipīṭha). The *Viśwasāra Tantra* says that the automatic unstruck (Anāhata) sound that rises from this place is itself the Lord Sadāśiva. This sound Om manifests itself here with the three Guṇas. This centre, again, is the seat for Bāṇa Linga, and the *Jīvātmā* is seated there like the steady flame of a lamp in a windless place. The idea of the materialists that the physical body is the only 'I' and all the objects of the external world are 'mine' is what is called the knot of the heart, Hṛdayagranthi, which is cut asunder only by the grace of the *Guru*. The *Jīvātmā* is entangled in this knot of the heart. Even when the desires for wealth and sex are gone, the desire for name entangles him. Referring to a meritorious or creditable deed when you ask a person as to who did it, if he is the performer, he is sure to place his hand on his heart and say that he did it. He touches the heart and never the head nor the centre at the base. For *Jīvātmā* lives in the heart. *Taittirīya Āraṇyaka* gives a detailed description of the presiding deities of these Chakras together with their covering deities. The seventeenth verse of the *Ānanda-Laharī* also mentions the Vaśinī and other covering deities.

41. Now comes the throat centre, Kaṇṭha-Padma or Viśuddhi Chakra. It is called Viśuddhi, purity, because

it is from this centre that the *Jīvātmā* sees the Lord in the centre between the eye-brows and gets rid of all desires. Here is the Lord in His androgynous or Ardhanārīnaṭeśwara form, in which half the body is white and the other half gold. This is the gateway to liberation. Through meditation in this centre the *Jñānī* gains knowledge of the past, present and future. Above the Viśuddhi and beneath the Ājñā there is a Chakra called Lalanā or Kalā Chakra. It has twelve petals and bears the following Vṛttis or qualities:—*Śraddhā* (faith), *Santoṣa* (contentment), *Aparādha* (sense of error), *Dama* (self-command), *Māna* (anger), *Sneha* (affection), *Śuddhatā* (purity), *Arati* (detachment), *Sambhrama* (agitation), *Ūrmi* (appetite).

42. We proceed next to the Ājñā Chakra. It is so called because it is a lotus of two petals. There are fifty petals and fifty letters in all the six Chakras from Mūlādhāra to the Ājñā. These number a hundred when counted in both the ascending and descending orders. These hundred Mātṛkās when multiplied by the ten Guṇas or Nyāsas of each of the ten Indriyas become a thousand, which accounts for the definite number of one thousand assigned to the petals in the lotus of the Sahasrāra. There are some authors who hold that there are only twenty cells in the Sahasrāra. Allotting fifty letters to each of these cells the number one thousand would remain intact. The Ājñā Chakra contains the Yoni Trikoṇa which enshrines the Pātāla Linga. The principles of Mahat and Prakṛti originate from this place. Mahattattva has four divisions or aspects—Buddhi (the discerning mind), Chitta (the thinking mind), Ahankāra (the ego) and the sense-mind. This is the seat of *Ātmā* in the form of unmanifest *Praṇava*. By entering this centre and holding the vital energy there at the time of death Yogīs enter the Supreme Being, as mentioned by the *Gītā*:—

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥

43. Near the Ājñā Chakra there is the Manaśchakra, the mind-centre. It has six petals, five of which are seats of the senses of sound, touch, sight, taste and smell, and the sixth is the centre for dreams and delusion. Above the Manaśchakra stands the Soma Chakra of sixteen petals. This is the Nirālambapurī, the place without a support, the seat of the fourth state known as *Turīya Avasthā*. Yogīs realize *Brahma*, the embodiment of Light and Energy, in this centre.

44. In the region above the Ājñā Chakra is the seat of the causal body of seven sheaths, namely, (1) Indu, (2) Bodhinī, (3) Nāda, (4) Ardhachandrikā, (5) Mahānāda, (6) Kalā, (of the nature of the moon, sun and fire) and (7) Unmanī. Once the *Jīva* reaches this last Unmanī state, he overcomes rebirth, that is to say, his subordination to *Karma* is utterly destroyed. He may take birth of his own free will or in pursuance of the will of God, but in that birth the purity of his spiritual consciousness will be retained in all its potentiality. Above these sheaths and beneath the Sahasrāra, there is a lotus of twelve petals turned downward. All the Chakras below it are similarly turned downward. They turn upward only when the Kuṇḍalinī is awakened. The Kuṇḍalinī is roused either by the practice of Haṭhayoga or by the *Yoga* of devotional contemplation. While practising either of these two Yogas the Sādhaka should sit in a particular *Āsana* or posture of the body. The *Āsana* should be favourable to the particular *Yoga*. All Āsanas are not good for all practices. For instance, the Śavāsana, the posture of a corpse, is no use for the purpose of rousing Kuṇḍalinī or turning the Chakras upward. A man is always at ease in lying down on a bed rather than sitting erect. But

lying postures are useless so far as the opening of the Chakras is concerned. There the Padmāsana or the Vajrāsana is the correct posture. In the lotus of twelve petals, referred to above, lies the triangle of which a mention has been made while describing the Mūlādhāra. In this triangle is the jewelled seat, Maṇipīṭha, and in the latter there is the isle of jewels, Maṇidwīpa. A sea of nectar surrounds it on all sides. In the angle above is the Bindu and below it the supreme Śiva with the Kāma-Kalā. In the two angles below are the sun and the moon, which are possessed of sixteen and seventeen Kalās respectively. The seventeenth Kalā is the Kalā of life, Jīvana-Kalā. The *Pādukā-Pañchaka* gives a special description of the Kāma-Kalā.

45. Now we come to Haṭhayoga. People generally are under the impression that Haṭhayoga is one thing and Rājayoga is quite the other. But the *Bhagavadgītā*, *Gorakṣa-Saṃhitā*, *Haṭhayogapradīpikā* and other famous works speak of Haṭhayoga as the basis of Rājayoga. 'Ha' means the sun or the Solar Nāḍī, and 'Ṭha' means the moon or the Lunar Nāḍī. 'Ha' is inhalation and 'Ṭha' is exhalation. To bring the Prāṇa and Apāna together on the same level (प्राणापानौ समौ कृत्वा) or to pour the Prāṇa into the Apāna (अपाने जुह्वति प्राणं) is not possible without the process of Haṭhayoga. The *Gītā* speaks of the eye (in singular number and not in plural) in 'चक्षुश्चैवान्तरे भ्रुवोः' (placing the eye between the eye-brows). This eye is obviously the third eye. So long as the Kuṇḍalinī does not reach the Ājñā Chakra, this cannot be done. Haṭhayoga is the step to ascend the royal palace of Rājayoga. *Haṭhayogapradīpikā* expressly states that the teaching of Haṭhayoga is only meant to introduce Rājayoga 'केवलं राजयोगाय हठविद्योपदिश्यते'. The *Gheraṇḍa-Saṃhitā* also corroborates this when it says "The knowledge of *Haṭha* is a ladder to the high-standing Rājayoga."

···हठयोगविद्या ।
विराजते प्रोन्नतराजयोगमारोढुमिच्छतोरधिरोहणीव ॥

46. After attaining perfection in the three processes of Yama, Niyama and Āsana, one is advised to take up the practice of purifying or controlling the Nāḍīs. 'Nāḍ' means 'to go'; thus Nāḍī means a movement or a thing that has movement. Iḍā is the left Nāḍī and Pingalā the right. Controlling of Nāḍīs or Nāḍī-jaya means control of the vital force or breath. When one can change the course of the breath at will and can compel it to flow through a particular nostril at a particular time, he is said to have overcome the Nāḍīs. This is known as Nāḍī-suddhi, purification of the Nāḍīs.

47. The Supreme Lord Śankara imparted to Devī Pārvatī the first teaching on Nāḍī-jaya, which has come down to us in the form of the work known as *Śiva-Swarodaya*. It is a work which specially deals with the science of breath-control, *Swara-Śāstra*. Iḍā and Pingalā are the two Nāḍīs flowing through the nostrils of every man. Each of these flows continuously for two hours and twenty-four minutes. When one Nāḍī ceases to flow, the other will begin its movement. For instance, if the Iḍā begins its course at sunrise, the Pingalā will flow two hours and twenty-four minutes after. The *Śiva-swarodaya* lays down what Nāḍī is favourable to the performance of what kind of work. Thus it insists that a particular Nāḍī should flow when a particular work is undertaken. Iḍā should flow at the time of taking meals, Pingalā should flow during the performance of morning duties. At bed-time and during the performance of any hard or cruel act Pingalā is propitious. During mild acts like the performance of a sacrifice, charities or study and teaching, Iḍā is favourable. It is said of the late Raja Dinakar Rao, the

Prime Minister of Gwalior, that before taking up any work he invariably referred to the Nāḍī, and never started any work until the favourable Nāḍī began to function. If a son is desired, the Iḍā of the wife and Pingalā of the husband should flow at the time of coition. An uninterrupted flow of the Solar Nāḍī for a full fortnight indicates that death will overtake the person in the course of a month. He who desires success in *Yoga* is advised to attempt that either the Iḍā or the Pingalā flows uninterruptedly the whole day from sunrise to sunset. When this is achieved, he should take up practice with the subtle elements of earth, water, fire, air and ether which appear at particular points of time and cast their influence on the Nāḍī. The element of ether remains steady for four hours and forty-eight minutes both in the morning and evening. This is the time of *Sandhi*, *Sandhikāla*, the time for prayers. At the time of ascendency either of ether or of the earth, there is an intervening time of two or three minutes when both the Nāḍīs flow simultaneously. This happens because the Suṣumṇā Nāḍī functions at the time. An attempt to make it steady for a longer time and devote the time to the practice of Prāṇāyāma can result in success. This is Prāṇa-jaya, conquest of the breath. After going through the process of purification of the Nāḍīs, it is advised to take up the sixfold process, known as Ṣaṭkarma, viz., Dhauti (washing of the stomach), Basti (a kind of natural enema), Neti (cleansing of nostrils), Trāṭaka (gazing at an object without winking), Nauli (whirling of the intestines) and Kapālabhāti (the process of removing the phlegm).

48. 'श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः' thus runs the aphorism of Patañjali. But this is Śwāsāyāma (breath-control), and not Prāṇāyāma (control of Prāṇa). Prāṇa (the Life-force) is a subtler force than breath. The intention of the aphorism seems to be that through the continued practice of Śwāsāyāma (breath-control), Prāṇāyāma (control of Prāṇa) will come later on automatically and as a matter of course. The conception which is ordinarily held about Prāṇa is not a correct conception. People utter 'इह प्राणाः इह प्राणाः' during the process of infusion of Prāṇa (life) into an image of God. But what is Prāṇa? In the absence of correct knowledge about Prāṇa the process has been reduced only to a mechanical one. Swami Vivekananda in one of his works has given an explanation of the force called Prāṇa. As I have a desire to deal at length on another occasion on the subject of Prāṇāyāma, I do not enter into the subject here. Exhalation, pause and inhalation—this is one process of Prāṇāyāma. There are several types of pause, which are termed variously as Bhrāmarī, Bhastrā, Mūrchchhā, Plāvinī and Kevalī.

49. The *Sādhaka* then proceeds to practise the ten Mudrās (bodily postures) which are termed Mahāmudrā, Mahābandha, Khecharī, Mūlabandha, Uḍḍīyāna, Jālandharabandha, Viparītakaraṇī, Vajrolī, Śaktichālinī and Mahāvedha, which practice results in the awakening of the Kuṇḍalinī. The Kuṇḍalinī then pierces the six Chakras and enters the Sahasrāra. According to Haṭhayoga, above these six Chakras there are five upper Chakras known as Trikūṭa, Śrīhāṭa, Gollāṭa, Auṭapīṭha and Bhramaragumphā, of which a table is given on the next page.

Chakra	Abhimānī	Devatā	Vāk	Colour	Quality	Letters	Location	Veda	State	Liberation
Trikūṭa	Viśwa	Brahmā	Vaikharī	Bright yellow	*Rajas*	A	Earth	Ṛk	Waking	Salokatā (to be in the same Plane)
Śrīhāṭa	Taijasa	Viṣṇu	Madhyamā	Pearl like	*Sattva*	U	Water	Yajuḥ	Dreaming	Samīpatā (proximity)
Gollāṭa	Prājña	Hara	Paśyantī	White	*Tamas*	M	Fire	Sāma	Dreamless slumber	Sarūpatā (to be of the same nature)
Auṭapīṭha	Pratyagātmā	Īśwara	Parā	Lightning-like	Purified *Sattva*	Om	Air	Atharva	The transcendent state (Turīya)	Sāyujya (complete union)
Bhramara gumphā	Jñānātmā	Sadāśiva	Parātparā	Black	With qualities	Ardhamātrā	Ether	Sūkṣma Veda	Mindlessness	Kaivalya (absoluteness)
Brahmarandhra	Parama Puruṣa	Paramātmā	...	Multicoloured	Without qualities	Brahma	Immobile mobility	Ātmaveda	Perfection	Swayam-Brahma (Brahma Itself)

50. Haṭhayoga finally brings to the *Sādhaka* the same state of Absolute Existence as is brought by Rājayoga; in addition it confers the various Siddhis or supernatural powers of *Yoga*. A living *Yogī* once demonstrated to his disciple at Poona that through Prāṇāyāma he could raise the temperature of his head to the same degree of heat as that of boiling water. In mediaeval times the great *Yogī* Śrī Jñāneśwara Maharaj once got his cakes baked on his own back by raising its heat to the temperature of a furnace through the process of Haṭhayoga.

51. Mantrayoga includes *Bhakti* or the *Yoga* of Devotion. Except Prāṇāyāma, all the other seven Angas of *Yoga* are included in it. But it makes use of only the three Chakras, the Mūlādhāra, Maṇipūra and Ājñā. Repetition of *Mantra* (*Mantra-japa*) gives to the *Sādhaka* the power to see the Occult Light.

52. Although these Yogas are being described separately, they are, as a matter of fact, interrelated. The *Bhagavadgītā* speaks of the three Yogas of Action, Knowledge and Devotion; but without Knowledge there can be no *Yoga* of Devotion and without Action, Knowledge (*Jñāna*) is not possible. Thus the three Yogas form a confluence or unity which is described as Yukta Triveṇī, combination of three streams in one. Similarly, the five Yogas form a Pañchaveṇī, combination of five streams.

53. A *Yogī* once gave some valuable hints about the practice of this combined process of Haṭha and Rājayoga. We give them here for what they are worth.

54. Some thirty-five years ago, a *Yogī* came to Poona from the Nilgiris and was a guest of the late Dr. Garde. He delivered some lectures during which he used to place before the audience a pictorial illustration in which the seminal channel in the human body was shown as whitish pink in colour. On the fifth day of his lecture he asked the audience to meditate on the body as depicted in the illustration and said that such meditation would awaken the inner eye and make the whole body appear as luminous. As the seminal passage in the body is full of *Ojas*, it is full of energy; it is permeated also by Prāṇa, the vital force. This Prāṇa or vital energy also is full of light. The sun rising in the east fills all forces of Prāṇa with its rays, says the *Ṛgveda*. Dr. Kilner is also reported to have proved that our ethereal body is full of light and that ninety-five percent of men can testify to it by their own experience. The pictures of our gods and goddesses are represented with a halo round their heads. In fact, this halo surrounds the whole body, only its intensity is greater round the face. A person with an inborn power of subtle sight, or one who develops this power through the practices of *Yoga*, can actually see light emanating from every human body.

55. This light is stronger and more powerful in the Sahasrāra and the Kuṇḍalinī. By meditating upon Lord Vāsudeva in this lustre of the Sahasrāra one can see the same light permeating all things and all beings and thus become a real *Mahātmā* according to the text of the *Gītā*: 'वासुदेवः सर्वमिति स महात्मा सुदुर्लभः' (rare is the great soul who can see all as Vāsudeva). Bhaktiyoga prescribes meditation in the heart. The heart referred to there is that lotus of the heart which is above the eight-petalled lotus and is white and subtle-- 'अष्टपत्रोपरिस्फीतं सूक्ष्मं हृदयपङ्कजम्'. Both this heart and the Sahasrāra which the *Yogī* told us to meditate upon are near each other.

56. Thus through his power of meditation the *Yogī* devoted to *Dhyāna* (meditation) acquires equality with

the Supreme Being. Some of the Siddhis of Layayoga are also acquired by the *Yogī* devoted to Dhyānayoga. The Dhyānayogī may know the exact time of his departure from this world. But he is generally afflicted with physical ailments and these put obstacles in the way of his practice of Dhyānayoga. But Layayoga prescribes a process by which all sense of bodily disease may be extirpated from the mind and *Dhyāna* may be perfected. Thus the Layayogī may leave the body at the time of death in a state of complete Knowledge of Truth. Not only this, the Layayogī can even possess control over the time of his death by perfecting the Khecharī Mudrā (the tongue turned upward and extended towards the region of the head), as described in the *Ṣaṭchakra-nirūpaṇa*.

57. The practicant of Layayoga or the *Yoga* of the Kuṇḍalinī Power, always feels cheerful and perfectly happy. He does not feel the necessity of the companionship of a woman; for that mighty stream of lightning, the repository of all beauty, the source of all attraction, the storehouse of bliss and happiness, the great Kuṇḍalinī Herself is always beside him. A *Sādhaka* of this type is called a Divya Sādhaka, while the practicant who worships the Goddess along with his wife is termed a Vīra Sādhaka (praticant of the heroic type).

58. While describing the different limbs or accessories of *Yoga*, we had occasion to hint at certain practices. We propose to deal with them here with more explanatory details.

59. 'येनात्मैवात्मना जितः' is a text of the *Bhagavadgītā* connected with Jñānayoga, which means that one should conquer the mind by the mind. (We have already spoken of two kinds of mind.) The physical body, which is a combination of the five elements, is transient and *Ātmā* alone is indestructible. Bearing this fact in mind, and adopting the analytical process called Vyatireka, the *Jīva* should meditate constantly on the formula 'I am *Brahma*,' 'अहं ब्रह्मास्मि' and thus destroy his Jivahood, which pervades all the sheaths of his body. The mind is in the habit of running hither and thither. Sri Sivarama Swami says, "One should not follow the mind wherever it may go, but should remain a detached witness to it; this will enable him to realize his own real Self." Thus looking at every modification of the mind merely as a witness, one deprives it of the support of the self and it vanishes. The only thing that remains behind is the Conscious Self. This is the process of Jñānayoga. The *Jīva* learns to live merged in the nectar of Bliss of the Self even while his Indriyas (senses) may be performing their functions. He looks at these functions only as a detached witness from his seat in the Self. The practicant who reaches this state entertains no liking for the enjoyments of this or the other world. This is the state of Nirvikalpa Samādhi, which means complete liberation from the bondage of the world. In Jñānayoga the *Guru* is all, in all, as indicated by the emphatic declaration 'गुरुरेव परम्, गुरुरेव परम्'.

60. In Layayoga or the *Yoga* of the Kuṇḍalinī Power, the *Sādhaka* must possess knowledge of the six Chakras and following the process of Mahābhāvayoga should contemplate in every bright fortnight that the Kuṇḍalinī is in its upward motion from the Mūlādhāra to the Sahasrāra, and in every dark fortnight that the Kuṇḍalinī is in its downward motion from the Sahasrāra to the Mūlādhāra. The *Ṣaṭchakra-nirūpaṇa* directs the *Yogī* at a certain stage to close 'the house which hangs without support' (इहस्थाने लीने सुसुखसदने चेतसि पुरं निरालम्बं बद्ध्वा). The house (पुरं बद्ध्वा) here referred to is

the 'inner house' (अन्तःपुरं बद्ध्वा) which means practising of the Yoni Mudrā and Ṣaṇmukhī Mudrā or the Mudrā of Khecharī. The *Praṇava* is to be meditated upon in this centre, the centre between the eye-brows. And when the mind of the *Yogi* is by this meditation dissolved at this centre (प्रणवचारी दिशानाम्), the *Yogi* sees within it the sparks of fire (पवनगुहदाम् वह्निकणान् ज्योतिः पश्यति).

61. For the practice of the Khecharī Mudrā operation on the fraenum is resorted to, which is followed by a process known as *Dohana* (milking). There are three types of tongue—the Nāgajihvā (the serpent-tongue), Hastijihvā (the elephant-tongue) and Dhenujihvā (the tongue like that of a cow). The Nāgajihvā is naturally a long one, therefore it does not require cutting of the fraenum, while the other two types require it. We often see children at play trying to extend their tongue and touch the point of the nose with it. Some of them can do it without much effort. They possess a long tongue. In the case of a long tongue no operation of the fraenum is required, but *Dohana* has to be done. The powder of a herb known as *Bach* or *Ugragandhā* (orris root) has to be rubbed on the tongue. This removes all defects of the three humours. *Dohana* is done with the powder of *Baheḍā* (belleric myrobalan). The operated part of the tongue has to be rubbed with rock salt. Operation on the fraenum must be done under the direction and personal supervision of a qualified *Guru*. Operation by a surgeon is dangerous, for it may destroy the power of speech of the practicant.

62. When one perfects oneself in the practice of Khecharī, one can do even without purification of the Nāḍīs or of the five elements. After attainment of success in Khecharī, it should be taken up for daily practice only after devoting some time to the practice of Prāṇāyāma. After Khecharī, the practice of Śaktichālinī Mudrā should be taken up for the purpose of bringing the vital energy, *Prāṇa-śakti*, under control. This Mudrā enables the *Sādhaka* to raise the Kuṇḍalinī upto the Maṇipūra. Then by Khecharī assisted by the Jālandhara Bandha the Rudra-Granthi is broken through, and the vital energy supported by the Uḍḍīyāna Bandha descends from the throat centre to the Maṇipūra, the navel centre, and takes up the Kuṇḍalinī. The Kuṇḍalinī thus raised reaches the Ājñā Chakra and thence ascends the Chakras of Lalanā, Manas and Soma and ultimately enters the Sahasrāra.

63. The Khecharī Mudrā occupies an important place even in the practice of Haṭhayoga. In fact, the Khecharī is an organic part of Haṭhayoga. Khecharī is also mentioned in connection with Rājayoga, but there the description of this Mudrā is quite different. This Khecharī is the practice of fixing the gaze upward in space, *Ākāśa*. For purification of the Nāḍīs, a simple recipe is given. If one desires the breath to flow through the left nostril, he should block the passage of the right nostril by putting a ball of cotton into it and should sit leaning on the right side of the body so that the burden of the body may fall on the right side. This practice continued for six months at a stretch will bring about the desired control over the Nāḍīs. After purification of the Nāḍī, when the subtle element of ether should flow within the Nāḍī, let the practicant perform deep breathing and then try the Khecharī.

64. To whatever school of *Yoga* a *Sādhaka* may belong, the two meeting-points of time, the Sandhi-kālas of sunrise and sunset, are invariably appropriate for him. When the Iḍā having completed its course is about to shift the Prāṇa-force into the channel of the Pingalā, there is an interval of

a minute or two during which the Suṣumṇā functions. This is the best time for a *Sādhaka* to sit for the prosecution of his *Sādhanā*, which he should start after a few exercises in deep breathing. This, again, is the right time for the performance of *Sandhyā* (prayers). A *Sādhaka* should attempt these practices only under the supervision of the *Guru*. By means of Mahāmudrā, Mahābandha and the Mudrā of Śakticàlinī, *i.e.*, exertion of pressure with the heel on the perineum, the vital air is roused and this is followed by the awakening of the Kuṇḍalinī.

65. In order to see the Divine Light through the practice of Mantrayoga, the *Sādhaka*, while uttering the *Mantra*, should keep his attention fixed on the breath flowing through the nostrils. By continuing the practice for six months, he will gain direct experience of this Light. The same result may be attained also through the practice of Trāṭaka (fixing of gaze) on the flame of a lamp in a windless place. The practice of Ṣaṇmukhī Mudrā, *i. e.*, closing tightly the ear holes with the thumbs, the eyes with index-fingers and the nostrils with the middle fingers, is also recommended for gaining a perception of Divine Light. Perfection in Mantrayoga lies in seeing the letters of the *Mantra* appearing in the form of Light. The followers of Mahommed are essentially Mantrayogīs. *Kalmah*, the *Mantra* of the Qoran, should be so deeply absorbed by the system that all the Nāḍīs may ring with the sound. But who cares now-a-days about this practice ?

66. The Supreme Goddess embodies Yantras, Mantras and Light. When the *Sādhaka* meditates upon Her as the *Mantra*, the Goddess gets pleased and helps and guides the *Sādhaka* to pass through all the processes of *Yoga*. The Goddess Herself deputed a Yoginī to guide and lead Ramakrishna Paramahansa through all these processes.

67. When perfection is attained in Kuṇḍalinīyoga, the *Sādhaka*, through the grace of the Supreme Goddess, becomes a repository of all qualities and all powers. His bodily health and strength remain unimpaired for a full hundred years. He consecrates his life to the service of the Goddess, and following Her will engages himself in the spiritual uplift of people, and in the end leaves his body of his own free will. Gaining control over death, he loses all fear of death. The late Sri Anna Sahib Patawardhan of Poona was such a personality, who had attained perfect control over death. He had appointed a time for his death and had declared it to others. But when it was brought to his notice that the time he had appointed was not auspicious according to the calculations of astrology, he at once postponed the time for two hours and left his mortal body exactly at the right moment. Sri Revatinandana Maharaj also laid down his body at Poona and it was seen that his life-energy passed through the Brahmarandhra. The late Swami Vasudevananda Saraswati had foretold the exact time of his death two days earlier. His disciple and devotee the late Anna Sahib Nene also declared the time of his departure from body two days before it actually took place.

68. The *Yogī* who practises *Yoga* of the Kuṇḍalinī Power thus remains fearless and absorbed in beatitude. The full grace of the Supreme Goddess is constantly showered on him and the Goddess accompanies him everywhere. He experiences the presence of the Goddess from time to time, and the Divine Voice always resounds in his ears assuring him, "I am here behind you." This experience of the living presence of the Kuṇḍalinī Power is the natural state of the *Jīvātmā*, Sahajāvasthā. The *Sādhaka* living in the presence of the Kuṇḍalinī Power does not act in the spirit of the worldly people to whom

he appears to be a man in slumber, while to the vision of the *Sādhaka* it is night in which they are all waking:—

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

69. In the end it is the sincere prayer of the writer that after reading this article the reader may devote himself to the service of the Goddess and that all people may be filled with Love and Devotion for Her and turning away their faces from the petty enjoyments of the world, may seek the rare beatitude of the *Yoga* of the Kuṇḍalinī Power. I close the article with a prayer for this boon to the Divine Mother.

Practice of Yoga.

By Bhupendra Nath Sanyal.

Ātmā itself is pure, and without any blemish; no impurity of *Prakṛti* can ever touch it, 'धाम्ना स्वेन सदा निरस्तकुहकम्'— In the abiding place of *Paramātmā*, *Māyā* cannot spread her illusory nets. To apprehend by means of *Buddhi* that the abode of *Paramātmā* or God is शुद्धमत्यन्तनिर्मलम् —pure and stainless to the extreme— requires a thorough understanding of the principles of *Jñāna*. *Ātmā* entering into the body feels the pleasures and pains of the body (*Prakṛti*) as its own. From the consciousness of these imaginary pleasures and pains *Ātmā* becomes caged in the body. From the constant perception of such pleasure and pain, it seems as if the *Ātmā* has identified itself with the body. From this state two aspects of the selfsame *Ātmā* are visible, of which one is named *Jivātmā* (individual soul), and the other *Paramātmā* (Oversoul). *Jivātmā* is, however, inseparable from *Paramātmā*. When *Ātmā* merges itself in *Prakṛti* and thinks the work of *Prakṛti* as its own, then it is termed *Jiva*. *Paramātmā* is the supreme power (*Iśwara*) beyond the duality of pleasure and pain, birth and death; but *Jiva* is subordinate (*aniśa*), afflicted with sorrows and infatuation, and subject always to the cycle of birth and death. *Jiva* can, however, regain his pristine glory, for which the *Śruti* lays down the following maxim:—

द्वा सुपर्णा सयुजा सखाया
समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्य-
नश्नन्नन्यो अभिचाकशीति ॥
समाने वृक्षे पुरुषो निमग्नो-
ऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीश-
मस्य महिमानमिति वीतशोकः ॥

(*Mundakopanishad.* III. i. 1, 2.)

Ever-united and of similar character, two birds—the *Jiva* and *Iśwara*—are seated on the selfsame body-tree. Among these two, one (*Jiva*) enjoys the tasteful fruits of multifarious *Karma*, and the other (the ever-free and all-knowing *Iśwara*) without enjoying these only looks at them as an onlooker. *Jiva* though placed on the same body-tree (with *Iśwara*), owing to his forgetfulness of his divine nature and being under a delusion, pines in grief at the death of wife and children and sorrows at the loss of wealth. That very deluded *Jiva* when after many births again ascends to the top of the tree of *Jñāna*, and gets a vision of *Iśwara* and

comprehends His glory (powers), or in other words, when he feels that both the inner and outer worlds are His manifestations, and there is no existence as distinct from Him, then becoming composed, he enjoys the sorrowless state.

A similar idea is found in the *Mahābhārata*:—

"*Paramātmā* is my eternal friend; on taking refuge in Him I can become one with Him, having gained His Swarūpa. I am in no way inferior to Him. I am no doubt like Him, very pure and unmanifested (Avyakta). Being under delusion and subject to *Prakṛti* I have been reduced to such a helpless state. Being by nature Nirguṇa (without any attribute), I have so long associated with Saguṇa Prakṛti; so there is no fool greater than me."

To extricate oneself from this state of misery the holy Śāstras enjoin: 'प्रकृतेर्भिन्नमात्मानं विचारय सदानघ.' Always reason, O thou sinless, that *Ātmā* is distinct from *Prakṛti*.

In the *Gītā*, the Lord has taken the same stand:—

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः।
परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः॥

(XIII. 22)

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति॥

(XIV. 19)

In the explanatory note to the above couplets Śrīdhara Swāmī has said:—

"Owing to Prakṛti's ignorance (अविवेक) *Puruṣa* feels *Saṁsāra*; otherwise *Puruṣa* is free from her. *Puruṣa*, though stationed within the body, the play-ground of *Prakṛti*, is separate from her, or in other words, *Puruṣa* is unfettered by Prakṛti's Guṇas. For He is but an onlooker in regard to Prakṛti's plays. He is अनुमन्ता, *i. e.*, by His nearness He approves of her work in an unattached manner. He is भर्ता, *i. e.*, the existence of the body and Indriyas (sensory organs) depends on His presence. In His absence neither the body, nor the Indriyas, nor the mind can function or thrive. He is भोक्ता, *i. e.*, by His cognizance pleasure, pain and other experiences are cognized by *Buddhi*. Consciousness of anything would have been impossible if He were not present. He is महेश्वरः, *i. e.*, being the cause of *Jīvātmā*, He is *Paramātmā*, He is the Supreme *Puruṣa* situated within the body and so 'परपुरुष'. As the one moon is reflected through the reflections in different water-pots, even so the many Jīvātmās are but the reflections of one and the same *Brahma*, the Reality. The *Śruti* also says: 'एष सर्वेश्वर एष भूताधिप एष लोकपालः'. Having stated so far that the *Saṁsāra* of *Jīva* is but the result of his bondage to the Guṇas of *Prakṛti*, it is now stated that in the absence of this bondage *Jīva* attains *Mokṣa*. The Guṇas of *Prakṛti*, being transformed into mind and *Buddhi*, are engaged in various Karmas. The person who realizes that *Ātmā* is quite different from *Prakṛti* and is like an onlooker in her plays, attains My 'भाव' position, or becomes one with *Brahma*."

It is very curious how *Jīva* forgets his own *Swarūpa* (eternal characteristics). It is now necessary that he should see with his own eyes his divine form. The method that has to be followed in knowing the *Swarūpa* has been delineated in many places in the *Gītā*. The Lord has said:—

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च॥

(XIV. 2)

"Having gained this knowledge, those who attain My 'साधर्म्य' (position), *i. e.*, are freed from the three Guṇas, are neither born at the time of creation, nor do they die at the time of dissolution."

To suffer the pangs of births and deaths is the lot of Jīvas. Now, it is clear as to how Jivahood can be ended.

Being deluded by *Yogamāyā* and having forgotten his own *Swarūpa*, the *Jīva* has identified himself with the body; so like a beggar stricken with grief he is always seeking some place of refuge. To all forlorn and lost travellers, the Ṛṣis have shown the path of *Sādhanā*. So long as the *Jīva* remains in an infatuated state, he is unable to conceive of any higher ideal of life and leads a life akin to the animal's. Craving for food, sleep, fear and procreation, these four instincts are common to all Jīvas, men as well as other creatures. But the body of man is by far the best as compared to the bodies of other living creatures. When he comes to possess the human body, the *Jīva* can strive to gain the steps leading to the temple of *Mokṣa*. This is *Jñāna* or Knowledge. The animal instincts that are inherent in man can be subdued with the help of this Knowledge and the divine qualities can be unfolded and nourished. Men who fail to make the best use of their rarely-obtained human bodies, by the help of which *Mokṣa* can be attained and the *Jīva* encaged within the body can be delivered, should be condemned as short-sighted:—

सोपानभूतं मोक्षस्य मानुष्यं प्राप्य दुर्लभम् ।
यस्तारयति नात्मानं तस्मात्पापतरोऽत्र कः ॥

—*Kularnava.*

In order to bring their animal instincts under control, the Ṛṣis have laid down three methods according to the predilection of Jīvas and these have been termed *Karma*, *Bhakti* and *Jñāna* Yogas. *Prāṇa*, Mind and *Buddhi* are the instruments of *Sādhana* for following the paths of *Karma*, *Bhakti* and *Jñāna*. The *Jīva* can return to his celestial abode by following any of these three paths. To follow the natural course of *Prāṇa*, Mind and *Buddhi* is *Jīva-dharma*. But with the help of *Buddhi*, or the power of discrimination, man can change this course. Through the practice of *Yoga*, *Bhakti* or *Jñāna* he can attain Godhood by guiding and regulating his inner powers. For such practices and for God-remembrance it is necessary that he should be bereft of sins. They only can steadfastly worship God whose sins have ended. Thus says the *Gitā*:—

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥

(VII. 28)

It is because men are not freed from the delusion of dualities that they do not feel a strong urge to adore God. The animal instincts of men are their principal obstacles. Unless they rise above these animal cravings, it is not possible for them to tap the source of *Dharma*, which lies buried within them. Therefore the Lord warns Arjuna:—

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

(III. 37)

"Know thou these insatiable and very intensive lust and anger, born of *Rajoguṇa*, as the greatest enemy in the path of *Mokṣa*."

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥
इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥
तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥

(III. 39-41)

"O son of Kuntī, this undying fire of lust, which is the eternal enemy of Jñānīs, clouds the *Jñāna* of a seeker. The different Indriyas, Mind and *Buddhi* are its seat. With the help of these, it envelops *Jñāna* and makes man infatuated. So thou, O best of the line of Bharata, after subduing your Indriyas kill this sinful lust, which is the destroyer of *Jñāna* and *Vijñāna*."

So long as these animal propensities are not kept under proper control man cannot get any clue to the extraordinary powers of *Prāṇa*, Mind and *Buddhi*. The Ṛṣis have discussed and laid down in many places of the Śāstras the means to develop these extraordinary powers. When the *Prāṇa*, Mind and *Buddhi* can be guided in consonance with the divine properties (दैवीधर्म), we can lead a life of *Dharma* and gain *Bhakti* and *Jñāna*. When through the practices of *Yoga*, *Bhakti* and *Jñāna*, the *Prāṇa*, Mind and *Buddhi* get purer and purer, they will turn towards God. Through their fullest purification, the *Jīva* is freed of Jivahood.

Let us first discuss about the Prāṇa-energy (प्राणशक्ति). Unless we can lead the Prāṇa-energy in a direction helpful to the growth and development of the divine attributes (दैवीसम्पद्), the *Prāṇa* will prove to be the first and foremost obstacle to our union with God. So long as the Prāṇa-energy is in a static condition, there is absence of duality—creator and creation. With the coming into play of the forces of creation it becomes restless and begins to flow in and out. Therefrom begins an incessant movement which in *Yoga* phraseology is known as the pulsation of *Prāṇa* (स्पन्दन). Being set in motion by the pulsation of *Prāṇa*, the Indriyas, body and mind constantly begin to go after worldly objects. With the incessant motion of *Prāṇa* the desire of Indriyas to get hold of objects grows strong. So it is the first requisite for a *Sādhaka* to see that the Prāṇa-energy is not dissipated and that its course is directed towards the channel which leads to the growth and development of divine attributes (दैवीसम्पद्). That knowledge or method by which the *Prāṇa* can be made to flow in a manner that the mind is filled with divine qualities has been styled by the Ṛṣis as *Yogavidyā*; and its principal auxiliary is *Prāṇāyāma*.

If the *Prāṇa* becomes pure or stainless there cannot be any extra motion in its inward and outward flow than what is normal. And as the Prāṇa-energy is transformed into mind, so with the lessening of the velocity of the *Prāṇa* the mind also gets more and more tranquil and motionless. To that extent the mind's hankering after objects grows less. This is mind's purification. Desire for objects makes the mind impure, just as the whirlpool in a lake makes the water dirty and impure. With the purification (concentration) of the mind the *Buddhi* also gets purer and one-pointed. In proportion one has acquired this one-pointedness of *Buddhi*, to that extent his love or *Bhakti* for the object meditated upon increases. It is natural that one's love for an object should increase as much as his *Buddhi* is centred upon that object. Thus when the love for the object meditated upon goes on increasing, the pulsation of the mind grows feebler and feebler and ultimately stops. This brings about the mindless (निरोध) state. This state of complete cessation of mind's activities (अवरुद्धरूप) is the *Swarūpa* of God. That is, the infinite play of *Māyā* has completely stopped—the body, Indriyas, mind, the vital airs—the instruments of *Prakṛti* are all there in a completely inactive state. In this connection one should remember what *Śrīmad Bhāgavata* says: 'धाम्ना स्वेन सदानिरस्तकुहकम्'— *Māyā* cannot lay

her enchanting trap in that celestial abode of *Paramātmā*. To reach the inner abode (स्वधाम) of *Ātmā* or God we have to stop the functioning of *Prāṇa*. With the help of *Prāṇāyāma* alone it is possible to stop the flow of *Prāṇa*. Unless we can stop the restless activity of *Prāṇa*, neither *Dhyāna* nor *Pūjā* can be properly performed. This is why *Prāṇayāma* and *Bhūtaśuddhi* have been given the first place in our *Sandhyā*, *Pūjā* and other religious ceremonies. *Bhūtaśuddhi* cannot be perfected without *Prāṇāyāma*, and unless one has mastered the art of *Bhūtaśuddhi* he cannot obtain the desired effects out of *Pūjā* and other rites enjoined by the Śāstras. The *Muṇḍaka Upaniṣad* thus says in its characteristic way:—

एषोऽणुरात्मा चेतसा वेदितव्यो
यस्मिन् प्राणः पञ्चधा संनिवेश ।

(III. i. 9)

"In the body where the five Prāṇas have entered there is situated the *Ātmā* which is very subtle and constituted of *Chit*. This *Ātmā* is to be realized by *Jñāna*."

Again it says:—

प्राणो ह्येष यः सर्वभूतैर्विभाति ।

"The *Iśwara*, who is the indweller of every creature, has unfolded Himself in the form of *Prāṇa*."

ऊर्द्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वेदेवा उपासत ॥

(*Kathopanishad* II. ii. 3)

"The person who can keep the *Prāṇa* upward and the *Apāna* downward—that is when the Yogī's inner air remains within and the outer air without, or when the *Prāṇa* and *Apāna* become naturally still—in that fixed state sitteth Vāmana Deva, वामन (वाम=विपत्ति, न=छेदक), or one who is the destroyer of all evils."

So long as the breath of the *Jiva* courses in and out, there can be no end to *Samsāra*. There is no evil greater than that of repeated births and deaths; and the destroyer of that evil is *Prāṇa*, when it becomes still, finding its way through the passage of Suṣumnā. This is the most craved-for state, शिवसुन्दरभाव. He who realizes this state knows that Devas ruling over the eyes, ears and other Indriyas leaving their own spheres wait in attendance upon such a person. This is the most blissful state. It is said in the *Kaṭhopaniṣad*:—

कश्चिद्धीरः प्रत्यगात्मानमैक्षद् ।
आवृत्तचक्षुरमृतत्वमिच्छन् ॥

"Some disciplined souls restraining the eyes, ears, etc. from their objects obtain visions of the *Ātmā* manifested in *Jiva*."

The Indriyas are covered with dirt because of their incessant running after objects. Unless this dirt is removed, it is not possible to have God-realization, or attain *Mokṣa*. This impurity in the shape of craving of the Indriyas for their objects disappears when it is possible to stop the flow of *Prāṇa*. Says Manu thus:—

दह्यन्ते ध्मायमानानां धातूनां हि यथा मलाः ।
तथेन्द्रियाणां दह्यन्ते दोषाः प्राणस्य निग्रहात् ॥

"As the impurities of metals are burnt away by fire, so by stopping the flow of *Prāṇa* the impurities of the Indriyas are removed."

The great *Yogī* Yājñavalkya also, extolling the efficacy of *Prāṇāyāma* says:—

प्राणायामादृते नान्यत्तारकं नरकादिह ।
संसारार्णवमग्नानां तारकं प्राणसंयमः ॥

"There is no other way to escape out of hell than *Prāṇāyāma*. Those who are sunk in the sea of *Samsāra*, for them *Prāṇāyāma* is the only deliverer."

In the *Yoga-Darśana* Maharṣi Patañjali says:—

'योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ।'

"Through the regular practice of the limbs of *Yoga* (which are Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna and Samādhi) when the impurities of the mind and of *Buddhi* are totally eradicated, then shines the halo of Vivekakhyati and a man reaches the highest state of Knowledge."

Unless the desires are totally rooted out, one can never attain *Jñāna* or Knowledge. Desires which express themselves as the mind's incessant running after objects constitute the impurities of the mind. It has been stated before that the incessant motion of the *Prāṇa* makes the mind restive. So if the *Prāṇa* and *Apāna* can be made to stand in a position of equilibrium, the mind (चित्त) may remain in a tranquil state freed from the instincts goading it to activity (वृत्तिशून्य). Through the constant practice of steadfastly gazing at the meeting-point of eye-brows (भ्रूमध्य), the power of concentration of the mind increases. Without the mind's concentration or one-pointedness, it is not possible to attain *Mokṣa*. Without gaining control over the breath (जितश्वास) through the practice of *Prāṇāyāma* it is difficult to fix the mind. *Sankalpa* and *Vikalpa* constitute the net which binds the *Jiva*. The *Adhyātma-Rāmāyaṇa* says:—

निःसंकल्पो यथाप्राप्तव्यवहारपरो भव ।
क्षये संकल्पजालस्य जीवो ब्रह्मत्वमाप्नुयात् ॥

"When the nets of *Sankalpa* are cut asunder, the *Jiva* can attain the state of *Brahma*."

अभ्यासाद् हृदिरूढेन सत्यसद्बोधवह्निना ।
निर्दग्धं वासनाबीजं न भूयः परिरोहति ॥

"By firmness of practice light up the fire of *Jñāna* within the heart and burn up the seeds of desire; burnt-up seeds never sprout."

In the *Śānti-Parva* of the *Mahābhārata* it is laid down:—

"Lust, anger, fear, sleep and breath—these five evils dwell within the body of every creature. The *Jivātmā* after getting rid of the consciousness that it is the body can be blessed with the sight of the *Paramātmā* when it transcends the qualities born of *Prakṛti*. One attains *Mokṣa* when through the power of *Yoga* he can be free from the five evils (दोष), namely, lust, anger, infatuation, attachment and fondness."

Some people think that the inclusion of *Prāṇāyāma* in the practices of *Yoga* has been rather unusual or redundant. Had it been so, the Lord would not have advised *Prāṇāyāma* in the *Gitā*. While speaking about the performance of Yajñas, the Lord refers to *Prāṇa-Yajña* thus:—

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥
अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति ।
(IV. 29-30)

"Some offer the oblation of *Apāna* into the fire of *Prāṇa*, while others that of *Prāṇa* into the fire of *Apāna*. In this way some of the Yogis, who have control over their food, having stopped by *Kumbhaka* the upward and downward flow of *Prāṇa* and *Apāna* respectively, offer the oblation of the rest of the Prāṇas into the fire of *Prāṇa*."

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥
यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
(IV. 30-31)

"All these sacrificers being rid of sins through the performance of Yajñas and partaking of the nectar

at the end of the *Yajña* attain the All-pervading *Brahma*.''

Śrīdhara Swāmī while commenting on the above says:—

'कुम्भके हि सर्वे प्राणा एकीभवन्ति। तत्रैव लीयमानेषु इन्द्रियेषु होमं भावयन्ति॥'

All the Prāṇas are unified during *Kumbhaka* and the Indriyas merged in the state of *Kumbhaka* are thought of as oblations. Śankarāchārya in his commentary says:—When this standstill (स्तम्भनरूप) state of *Kumbhaka* gets intensified, the *Yogī* offers the oblation of the Indriyas into that unquivering Prāṇa-fire.

In the fifth chapter of the *Gītā*, the Lord says:—

स्पर्शान् कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ॥
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः॥

Śrīdhara Swāmī in his commentary on the above says:—

'अथेदानीं ध्यानयोगं सम्यग्दर्शनस्य अन्तरङ्गं विस्तरेण वक्ष्यामि इति तस्य सूत्रस्थानीयान् श्लोकान् उपदिशति स।'

That persons adept in the practices of *Yoga* attain *Mokṣa* has been previously said, and the Lord is briefly telling of that *Yoga* again in these two Ślokas. The objects of sight, taste, etc., on being thought of, enter the mind. So forsaking such thoughts, keeping the eyes between the eye-brows and stopping the upward and downward flow of *Prāṇa* and *Apāna* flowing within the nostrils, *Kumbhaka* should be practised. The person whose Indriyas, Mind and *Buddhi* have been controlled by the method alluded to above—that Mokṣa-aspiring *Muni*, devoid of desires, fear and anger, attains liberation even during his life-time.

In the *Nirvāṇaprakaraṇa* of *Yogavāsiṣtha*, Bhuśuṇḍi's advice is:—

"Though by nature *Prāṇa* and *Apāna* are restless, being always in a state of motion, yet by the force of habit they can be made to become still. The man who, knowing all this in his heart perseveres, loses the egoistic ideas that he is a doer and an eater. The minds of men who are engaged in meditating on *Prāṇa*, get freed from hankering after objects. Many supermen have by meditation on *Prāṇa* realized what is to be realized here. If the mind can be centred on the goal at all times, whether in rest or in motion, in the waking or the dreaming state, bondage will automatically cease. Those who are wise always keep their mind fixed on the flow of *Prāṇa* and *Apāna*.''

The present motion of *Prāṇa* in the form of inflow and outflow of breath is not its normal motion, but rather its reverse. Through the performance of *Prāṇāyāma* in a proper manner when the Nāḍī-Chakras* are purged of their impurities, the *Prāṇa* leaving the passages of *Iḍā* and *Pingalā* forces itself through the mouth of the *Suṣumṇā* and enters therein. As a result:—

सुषुम्णावाहिनि प्राणे शून्ये विशति मानसे।
तदा सर्वाणि कर्माणि निर्मूलयति योगवित्॥

"When the *Prāṇa* courses through the *Suṣumṇā*, the mind enters a thoughtless region and all the seeds of *Karma* of a *Yogī* are thereby burnt away.''

In *Bodhasāra*, a well-known book on *Vedānta*, it is stated: प्राणायामे मनःस्थैर्यं तत् तु कस्य न सम्मतम्—when it is a fact that the mind is fixed through *Prāṇāyāma*, then it should be taken for granted that the efficacy of *Prāṇāyāma* is accepted by all.

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* The six Chakras *Muladhara, Swadhisthana*, etc., are within the *Chitra Nadi*, on the inner side of *Susumna*.

Suṣumṇā is the only passage through which when the *Prāṇa* courses, the light of *Jñāna* is kindled. Through the human heart pass one hundred one Nāḍis, and of these *Suṣumṇā* leads towards *Brahmarandhra* (mouth of *Sahasrāra*). Men who pass away through the *Brahmanāḍi* in the *Suṣumṇā* enjoy immortality by reaching the highest region (*Brahmaloka* or *Sahasrāra*) and reach a state beyond birth and death. There are other hundred Nāḍis which lead to other regions. The *Jiva* passing away through any of those Nāḍis goes to those regions. Thereafter enjoying pleasure or suffering pain according to his *Karma* he has again to take birth in the earthly region. Says the *Kaṭhopaniṣad*:—

शतञ्चैका च हृदयस्य नाड्यस्तासां मूर्द्धानमभिनिःसृतैका ।
तयोर्द्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥

(II. iii. 16)

To pass to the highest region through this *Nāḍī*(*Suṣumṇā*), the practices of *Yoga* and *Prāṇāyāma* are eminently necessary. In the *Śwetāśvatara Upaniṣad* the following advice is laid down for a practicant:—

प्राणान् प्रपीड्येह संयुक्तचेष्टः क्षीणे प्राणे नासिकयोच्छ्वसीत ।
दुष्टाश्वयुक्तमिव वाहमेनं विद्वान्मनो धारयेताप्रमत्तः ॥

(II. 9)

Learned persons engaged in the practice of *Yoga* should assiduously and carefully practise *Prāṇāyāma*. As the wayward horses of a chariot are kept under restraint by the driver, so keeping the *Prāṇa* under proper control the mind should be fixed on the object meditated upon. For the mind whose impurities have been removed through *Prāṇāyāma* can alone rest permanently in *Brahma*.

That is why it is found that all the Śāstras, specially Tantras, enjoin that *Prāṇāyāma* should be invariably performed before daily *Sandhyā* and other forms of worship. Without mastery over the art of *Bhūtaśuddhi*, Self-Realization is well-nigh impossible, and it is a well-known fact that *Prāṇāyāma* is the principal auxiliary of *Bhūtaśuddhi*. So Yogī Gorakṣanātha declared in a thundering voice:—

यावन्नैव प्रविशति चरन् मारुतो मध्यमार्गे
यावद्विन्दुर्न भवति दृढः प्राणवातप्रबन्धात् ।
यावद्ध्यानं सहजसदृशं जायते नैव तत्त्वं
तावज् ज्ञानं वदति तदिदं दम्भमिथ्याप्रलापः ॥

"So long as the *Prāṇa* does not enter the passage of *Suṣumṇā* and so long as the *Vindu* is not steadfast owing to Prāṇa's motionlessness and so long as the Tattvas do not come to vision in *Dhyāna*, so long to discuss on *Jñāna* is nothing but arrogance and the words uttered are no better than the wild ravings of a maniac."



Thoughts on Yoga.

By Upendrachandra Dutt, B. A.

Yoga in the wider sense of the term means 'union' between *Jīvātmā* (individual soul) and *Paramātmā* (Universal Soul). It may be brought about through knowledge, devotion, selfless action or psychic control.

In its restricted sense *Yoga* means psychic control or a kind of psycho-physico-biological process by which mind is silenced and freed from sensations and reflections. As one's reflection can be seen on the surface of a lake undisturbed by wind and waves, in the same manner the undisturbed image of Self is reflected in a silent mind.

Yoga is a practical method. Like every other system that deals with practice, it does not indulge in philosophical discussions. Patañjali, the distinguished author of the Yoga-Sūtras, does not evolve a new system of philosophy, but takes for granted the Sānkhya system of thought. Kapila, the writer of *Sānkhya-Pravachana-Sūtras*, did not think it necessary to make the mention of a Personal God (*Iśwara*) in order to explain the mystery of creation. *Puruṣa* (spirit) and *Prakṛti* (matter) are ultimate realities. The entire creation is a transformation (*Pariṇāma*) of *Prakṛti* under the influence of *Puruṣa*. Some scholars accuse *Sānkhya* of atheism simply because the author Kapila does not introduce the theory of Special Creation as current in popular theology. The saint who pins his doctrine in *Puruṣa*, who is the source of inspiration and action to *Prakṛti* and who in the light of theology may be easily conceived as *Parama Puruṣa*, should not have been misunderstood. Late Mahamahopadhyaya Prof. Annadacharana Tarkachudamaṇi, a great Sanskrit scholar and *Yogī*, has ably shown in his Sanskrit commentary on the *Sānkhya-Pravachana-Sūtras* how fictitious and fallacious these accusations are. Patañjali has only incidentally referred to *Iśwara* in his Yoga-Sūtras, where meditation on God has been prescribed as one of the methods of concentration that finally leads to *Samādhi*.

From this consideration it does not follow that a *Yogī* must be a devotee having faith in a Personal God. A *Yogī* may believe in a Personal God like the members of some sects among Tāntrikas, Christians, and Muslims. He may have faith in *Brahma* without attributes, as in the case of some Vedāntīs and Sufis, or his ideas may correspond to none of them as is evident in the Buddhists. Various dualistic and non-dualistic sects have adopted *Yoga* in various forms. In the daily life of an average Hindu, Vedic and Tantric cultures have been inseparably mixed up. In his worship or meditation a Hindu practises *Yoga* in some form or other. Secret societies of Yogīs are found all over India. In actual practice they differ from one another; but the object is almost identical—full concentration and absolute psychic control leading to prolongation, purification and perfection of life.

There are various kinds of *Yoga*, such as *Rājayoga*, *Rājādhirājayoga*, *Pañchāngayoga*, *Ṣaḍangayoga*, *Aṣṭāngayoga*, *Haṭhayoga*, *Layayoga*, *Netiyoga*, *Dhautiyoga*, *Dantiyoga*, *Neoliyoga*, *Gajakaraṇīyoga*, *Bastiyoga*, *Loulikīyoga*, *Kapālabhātiyoga*, *Suratiyoga*, etc.

By constant use a machine is worn out. Human body is a very delicate and complicated machine. It is wasted through constant breathing or respiration. In order to keep the body free

from disease and prolong life a *Yogī* stops breathing by acquiring control over the respiratory system. It consists in regulating breath by a process called *Prāṇāyāma*. *Pūraka* (inspiration), *Kumbhaka* (restraint of breath) and *Rechaka* (expiration) constitute the process. By regular practice breath can be easily stopped or suspended for a long time inside the body without having recourse to inspiration or expiration. It is called *Kumbhaka*. This restraint of breath can prolong life, for it means much less use and abuse of organs. An expert in *Prāṇāyāma* cannot only conquer disease and infirmity, he can also divert his mind from worldly enjoyment to things eternal.

Our physical system has got numerous Nāḍīs (nerve-canals). They are often blocked due to dirt and impurities. Unless these passages are cleared air cannot get into them. Hence arises the necessity of *Prāṇāyāma*, that purifies the Nāḍīs and suspends breath inside.

Prāṇāyāma is not the whole of *Yoga*, it is one of its many limbs (*Anga*). *Aṣṭāngayoga* has got eight limbs: *Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhyāna, Dhāraṇā* and *Samādhi*. Along with Āsanas (posture) that are as many as animals, Tantrikas make use of *Mudrā* (position of limbs), e. g., *Khecharī Mudrā, Viparītakaraṇī Mudrā* and so on. Some Yogīs practise these methods and attain so much power that they can do whatever they like. They can know everything and do everything in this world. They can assume new bodies at will and conquer death. But *Yoga* triumphs only when the *Yogī* can suspend the vital air at the highest nerve-centre called *Brahmarandhra* and put his tongue at the root of his palate (*Tālu*).

It is thought that a thousand-petalled lotus named *Sahasrāra* is lodged at the head. It always secretes nectar. The *Sūrya Nāḍī* (the solar canal) at the navel drinks it, so man becomes subject to death. If by some means a *Yogī* can make the *Chandra Nāḍī* (the lunar canal), lying at the root of the palate, receive that nectar, he will conquer death. There are methods and they involve *Āsana, Mudrā* and *Kumbhaka*.

Yoga is a method of strict self-discipline. It imposes restrictions on diet, sleep, company, behaviour, speech and thought. It should be practised under the careful supervision of an expert *Yogī*.

Yoga as a spiritual science has some basic principles. Unlike other positive sciences it recognizes for its background the living body, and not the universe. *Deha-tattva* or truths inside the body are the objects of a Yogī's investigation. He begins with the body which is his laboratory and ends with the body which is the Ultimate Reality. This concept reminds one of the significant words of a well-known leader of Sahajia sect, who exclaimed, "Listen to me, O brother-man, of all truths the most supreme is Man; there is nothing beyond." The whole universe is inside the body—the macrocosm in the microcosm; the sun, the moon, the gods, the holy places, even the rivers are there. One need not go beyond. "As fire is inside wood, scent is in flower, so God, who is free from good and evil, is inside the body. *Iḍā* is the Ganges, *Pingalā* is the Jamuna and *Suṣumṇā* as the Saraswatī lies between the two. One who can bathe at the confluence becomes free from sins. The moon is at the root of palate (*Tālu*), the sun is at the root of navel (*Nābhi*), in front of the sun is the seat of air and in front of the moon is mind. It is mind that commits sin. When it is self-absorbed, it becomes free."

There is a network of 72,000 Nāḍīs in the body. Of these Nāḍīs ten are principal. *Iḍā, Pingalā* and *Suṣumṇā* go upwards; *Gāndhārī, Hastijihvā* and *Prasara* move about everywhere; *Alambuṣā* and

Jasa are on the right side, while *Kuhū* and *Śankhinī* are on the left. An expert *Yogī* knows all the Nāḍīs and their uses.

If the entire universe is inside the body, then where and how to find out truth ?

All the orthodox systems of Indian philosophy recognize two ultimate principles: *Chit* and *Achit*, *Ātmā* and *Anātmā* or *Puruṣa* and *Prakṛti* (spirit and matter). In Tantric literature they are known as Śiva and Śakti. The Suṣumṇā canal begins at the rectal centre (*Guhya*) at the bottom, rises upwards through the spinal cord and reaches the topmost centre in the brain. Śakti or the principle of energy lies in the lower region of Suṣumṇā and Śiva, the principle of consciousness, sits above. Between these two principles (Tattvas) lives *Kāla* (Time), that causes old age and death. *Yoga* is the process by which this element of time is eliminated by bringing about the union of Śiva and Śakti. As a result of proper self-discipline and practice, Śakti or *Kuṇḍalinī* moves upwards through the Suṣumṇā canal, crosses many Chakras or lotuses (nerve-centres) till she meets Śiva.

Śiva and Śakti just like the sun and its rays or fire and heat are but two aspects of one and the same Reality. Their concepts and functions are no doubt different; but in fact they are One, inseparably and ultimately One. The *Yogī*, who has experienced this union rising above impurities and ignorance, has become perfect. The *Jīva* has become Śiva. This is how a *Yogī* realizes the real synthesis of Dualism and Monism, which a philosopher has tried in vain to establish through mere reasoning, wrangling and useless discussion.

The Chakras through which Śakti passes are generally known as *Mūlādhāra*, *Swādhiṣṭhāna*, *Maṇipūra*, *Anāhata*, *Viśuddha*, *Ājñā* and *Sahasrāra*. The first three are near and below the navel, *Anāhata* and *Viśuddha* are at the heart and throat (*Kaṇṭha*) respectively, *Ājñā* is between the eye-brows and *Sahasrāra*, a thousand-petalled lotus, blooms at the head. *Ājñā* is the seat of Pure Knowledge (Śiva), below ranges the rule of Divine Energy (Śakti). As soon as Śakti meets Śiva they become One at *Sahasrāra* resulting in never-ending Bliss. This is what I consider to be the practical interpretation of *Sachchidānanda Brahma*. The Tantric principle of Śiva-Śakti is the same as the Vaiṣṇava principle of Rādhā-Kṛṣṇa or Sītā-Rāma. As the Vaiṣṇavas follow the path of Devotion (*Bhakti*) and not psychic control, their method and concepts are different. The episodes of separation and union of Rādhā-Kṛṣṇa and Sītā-Rāma symbolize the divine play of spiritual energy and pure consciousness on the stage of life.

In the course of bringing about this union a stage is reached when the divine energy leaves the region of mind behind. Then the aspirant knows his true nature. Self-knowledge (*Ātmajñāna*) stops rebirth and miseries of life. It is freedom from pain, but not perfection. Perfection is vouchsafed by union, the most exalted state of divine grace.

Life is a mystery. It has different stages. At one stage we call it *Jīva*, ignorant and helpless; at the other we call it Śiva, omniscient and omnipotent. When personality is dissolved, the stage is unspeakable. It is the Absolute (*Brahma*). The Western thinkers have yet to learn this mystery. This doctrine alone can assess the value of man and establish real democracy.



Stray thoughts on Yoga.

By B. Bhattacharya, M.A., Ph.D.

All over the world, gradually, interest is being aroused in the divine science of *Yoga*. In America, there is a regular Tantric Order; in Germany, an attempt was made some years ago to publish a regular journal devoted solely to the cultivation of *Yoga*. In England, the International Psychic Research Association is regularly holding conferences all over Europe discussing *Yoga* and allied subjects, and collecting valuable data in connection with psychic research. Spiritualistic societies are springing up like mushrooms in all civilized countries.

It was all along thought that India is the only country which was interested in all kinds of outlandish subjects, cultivated them, and practised all conceivable forms of superstition. But today we find that civilized countries outside India are also becoming interested in the same superstitions which India had been practising since time immemorial. The countries outside are particularly interested in that form of psychic culture which we call *Yoga*.

But what is the reason for this great reaction in the most civilized countries of Europe and America? The reason is not far to seek. The intense material development and the excessive industrialization of these countries are slowly and surely bringing about a reaction, and a disgust for material success. Man besides being an economic unit, is also a thinking unit, having a mind full of human emotions and sentiments. Material prosperity is, indeed, able to satisfy the cravings of the body, home, society and even the nation. But can it satisfy the secret, mysterious and highly dynamic inner cravings of the mindless? Man is admitted to be a composite being, having in him both the physical as well as the psychic elements. In physical development alone, a man is not developed fully or wholly unless the development also takes place in the psychic sphere.

Countries outside India never paid any attention to this aspect of human culture, namely, the psychic sphere of life, and yet they instinctively feel that something is absent in their culture, which does not allow them to grow to their full height. Some great men, here and there, referred to this absence in their works; but they have very little knowledge as to how best psychic powers can be developed, because they have neither the tradition nor the knowledge of psychic subjects.

When the West came in very close contact with the culture of the East, especially of India, they could easily discover that here at least there was a complete system of psychic exercises unique and unparalleled in any other country. Great scholars and thinkers were struck by the richness of literature on psychic subjects, and the immense volume of ancient wisdom embedded in it. Justice Woodroffe translated a number of Tantric works into English and edited many more Tantric texts, and opened the eyes of the world to the unique branch of culture as found in India.

Works on *Yoga* were translated in almost all principal languages of the West, and now the Indian word *Yoga* is widely known all over the world as a method of psychic exercise leading to God-Realization. Even today the West is mildly interested in *Yoga*, but

tomorrow *Yoga* may have to be practised.

We in India, on the other hand, are rapidly forgetting the true significance of *Yoga* as a means of God-Realization. There are some who take great pride in the fact that they have successfully applied Yogic Āsanas for curing dyspepsia and indigestion! These men often declare that *Yoga* is nothing more than a system of healing by exercises. *Yoga* should therefore be on the same category as the other methods of healing, such as Sandow exercises, naturopathy, auto-suggestion, mesmerism and hypnotism and others where medicines in any form are not used.

Yoga, as has already been pointed out, is a system by which God should be realized, and therefore it should be practised by those who are real Adhikārīs, that is to say, those who have acquired the right to practise *Yoga* through a rigorous discipline of mind and body and have been thoroughly tested and examined by a competent Guru. To me it appears absurd to prescribe Yogic exercises for any and every casual patient who visits the Yoga-dispensary. This kind of practical application of Yoga-practices is not only harmful to all who are dealing with it, but it is also an insult to the noble *Śāstra* emanating from a Ṛṣi of the stamp of Patañjali. What I mean to say is this: while the West is trying reverentially to understand *Yoga*, we here are trying our very best to debase it.

In India, circumstances should be otherwise. This is a country which never believed in one-sided development. Never in history we find that material culture predominated over the psychic or the spiritual. Kings and ministers are extolled because of the strict adherence to *Dharma*. A king's life is supposed to be an eternal sacrifice on the altar of *Dharma*. *Dharma* is above anything else. *Purohita* or the religious preceptor is at the head of the administration. The social and political law is based on *Dharma*; it is part of the *Dharma-Śāstra*. The country is full of Brahmans and ascetics quietly pursuing *Dharma* with rigours of penance and austerities. This is the country that gave birth to three great religious systems of the world, Hinduism, Buddhism and Jainism. This is the country where the six systems of philosophy developed along with the other systems founded by the Buddhists and the Jains. Numberless temples and monasteries beautify this glorious land and render the atmosphere holy. There is not a single individual who is not acquainted with the conception of sin and merit. The population almost universally believes in a world beyond, and is afraid of doing anything that is likely to mar his happiness, not so much in this, but in the world beyond death.

Since our contact with the West we are now baving a set of educated Indians who will call this attitude of mind as superstitious and hopelessly out of tune with the latest developments in modern civilization. Some of them go so far as to sound a grave warning that this mental attitude of resignation and otherworldliness will one day sweep the Indians out of existence. Luckily, there is no unanimity on this point, and so we find two distinct schools of thought in modern days generally known as the Orthodox and the Heterodox. In certain up-to-date places the Orthodox people are at a great disadvantage, and are looked upon as curious creatures deserving of pity and compassion,—and perhaps also a place in the Zoo.

With regard to the possibility of the extinction of the race predicted by the modernists, I think, we have very

little to fear. Extinction of races and countries is not guided by trends of civilization but the higher forces of Nature. If Destiny wills it, even the most modern outlook on life will not be able to save India from destruction. We have heard that the most up-to-date Atlantis went down under the sea by some natural upheaval. Be that as it may, there are still people and races in India who will be prepared to face destruction by following the *Dharma* of their forefathers, rather than accept a civilization or culture which is grossly material, and therefore, admittedly inferior to their own.

Whatever may be the views of the two contending schools of Orthodoxy and Heterodoxy, the fact remains that throughout her glorious past, India never lost sight of the psychic side of man's evolution. This is evident from the rich literature that is still now available in the archives of old manuscript libraries. There are countless original works on *Tantra*, *Mantra*, *Yoga*, *Haṭhayoga*, *Sādhanā*, *Stotra*, *Pañchāṅga*, *Kalpa*, besides a host of other psychic subjects. If the existing literature on the subject is collected together, it will without doubt occupy several wagons of space in a goods train. It is a matter for the deepest regret that not even a small fraction of this huge literature is still published, and who can say in how many generations even the most important ones will be published.

The contents of this literature mostly relate to psychic subjects or even mystic subjects. They are full of extraordinary mystic exercises designed to develop mental powers, psychic powers and even the inner soul force. In order to prescribe exercises suitable for individuals or communities, the originators had to examine the mystic value embedded in every conceivable object found in existence, and ascertain its proper place in the programme of psychic exercises.

In the case of the Tantras the originators are the great Lord Śiva and his consort Pārvatī, who also figure as interlocutors. They examine the value of all things from a mystic point of view. For instance the letters of the alphabet are each separately examined, their values are determined, their proper place in the rites is fixed, the number of repetitions for the purpose of *Siddhi* in the case of each letter is determined, the kinds of Siddhis each letter is capable of giving is stated, and the deities that preside over each letter are named and their forms given.

The combination of letters of the alphabet produce the more complicated Mantras, and thus the Tantras show the characteristics of the different combinations and give elaborate directions for their repetition in order to obtain different results. The deity is nothing but the embodiment of the *Mantra* and therefore there is a special section on the worship of the different deities. I have been able to secure more than ten thousand Dhyānas of deities on a very cursory examination of the Tantras and allied literature.

The rosary is another thing required in the muttering of the Mantras. All varieties of things with which a rosary can be made are examined from the mystic standpoint, and their powers are determined. What particular rosary is harmonious or otherwise in particular forms of worship is minutely stated. The rosary can be made of Rudrākṣa, glass beads, crystals, Tulasī plant, conch shells, jewels like corals, emeralds, diamonds, rubies, etc., and of bones of women, children, old men, and untouchables, and of various other things, too numerous to mention. The Tantras declare that certain rosaries can only be used in Tārā-worship

but not for Kālī, certain others may be good for Śiva but are unsuitable in the case of Śakti. Certain rosaries are capable of granting success in a week, others in a fortnight, certain others in a month and still others in one year.

In the muttering of the Mantras, there should be a time, and thus begins a series of minute examinations of the properties of the different hours in a day, the Tithis, the Nakṣatras or constellations, the years, months, and seasons. These times are examined also with reference to special deities and rites, and their mystic values are determined.

For the purpose of worship certain vessels are necessary. The Tantras, therefore, examine the mystic value of the sizes, forms, and the metals of which these vessels are made. The position of the vessels to the right and left, in front and behind, their numbers, and the time required for success are also determined.

In worship, flowers are required, but these cannot be used pell-mell and indiscriminately. The Tantras proceed to examine all kinds of flowers, ascertain their mystic value, and state what flowers are auspicious or otherwise in the worship of the different deities.

In *Mantrayoga*, seats are considered to be important, and, therefore, the Tantras are required to examine the mystic value of the different seats made of different stuff like cotton, skin, wool or metals. The seats according to the Tantras acquire different values when they are placed in conveyances and on the different animals. They also state the different Siddhis obtainable by employing different animals or else their skins, or conveyances. Among the many seats employed, the seat of a dead body on the burning ground has been given special importance in the Tantras. There is a series of austerities connected with a corpse and they are collectively known as the Śava-Sādhanas. According to the Tantras, this special seat is the most suitable in rousing the *Kuṇḍalinī*, which is done rather quickly when the *Sādhana* is practised under gruesome and fearful environments. The Tantras, therefore, are led to examine the mystic value of the corpses of different kinds of men, women, children, untouchables, and of persons who meet their death under a variety of circumstances.

For the purpose of the *Mantrayoga* a suitable place is necessary, and in order to find places of approved suitability, the Tantras examine the mystic properties of all the important places in India and determine their efficacy in dealing with the different Mantras and their deities.

Oblations of *Ghee* in fire is an important process in the Tantras. The fire is fed by different kinds of wood, and thus the mystic properties of the different trees furnishing fuel are examined and fixed. It may be remarked while passing that the oblation of *Ghee* in fire forms part of the *Mantra*-healing or *Śānti-Karma*, and different leaves and the branches of different trees are employed against a variety of specific diseases.

Like the above, there is a host of other things, and the Tantras never omitted anything that could have the slightest mystic property. This is not the place to treat the subject further in detail. I should, however, like to stress on one or two general topics in connection with the *Tantrayoga*. Whatever may be the form of psychic exercise, it always insisted on one thing, namely, to rouse the inner soul force, technically known as the Kuṇḍalinī Power, which makes the process of God-Realization possible through intense meditation carried on

under diverse circumstances and conditions. As the neophyte progresses on the path of God-Realization, he goes on gaining additional mystic powers or Siddhis, which are mentioned as innumerable.

It is time that our attention is diverted towards this noble branch of psychic culture and psychic exercises, instead of the frivolous day-to-day existence of a most superficial and disgraceful character, which we are leading in these degenerate days of the most up-to-date civilization. It is time once again to remember that one has to carry with him his *Karma*, and not his wealth, his family or even his cleverness. Karmic pollution is not removed easily and without effort. This is really the main purpose of life. The sooner we are awakened to the necessity of psychic culture for the removal of this poisonous pollution, the better it would be for us and our surroundings.

Some thoughts on Yoga.

BY SWAMI ASANGANANDA.

Whenever a sincere seeker after Liberation or *Mukti* thinks of *Yoga*, the very first thing that naturally flashes before his mind's eye is the grand, serene and majestic appearance of the *Yogeśwara*, the Lord of *Yoga*, Bhagavān Śrī Kṛṣṇa Deva—the magnificent and veritable embodiment of *Yoga* at the battlefield of Kurukshetra. Stoic passivity in the midst of tremendous activities, the highest philosophy of conduct, and meditative contemplation in the theatre of warfare are possible only in the one who is merged in the ocean of *Samādhi*. Indeed, the *Yogeśwara* was the very soul in whom merged the various streams of *Yoga*.

Yoga comes from the Sanskrit root *Yuj*, which means 'to connect', 'to make the mind concentrated' and 'to control the mind and senses'. The Sage Patañjali has defined *Yoga* as *Chittavṛtti-nirodha*, *i. e.*, restraining the material called mind from taking various forms. The primary significance of the term *Yoga* is 'associating' or 'joining'. Associating or joining, as it means contact with something, simultaneously implies dissociating or disconnecting with some other thing. The dominating note, therefore, is joining and disjoining and the fundamental and indispensable disjunction is dissociation from all desires for pleasure and fruits of action. Whatever might have been the various interpretations, definitions or readings of the term *Yoga*, there is no denying the fact that it deals primarily with the problem of the mind, and that whatever process of discipline or form of contemplation or ratiocination will bring about the complete tranquillization and ultimately the annihilation of our worldly mind, will be recognized and accepted as the true expression of *Yoga*. Moreover, it is well-known to all sincere Sādhakas or aspirants after God-vision and soul-emancipation that the greatest barrier to the attainment of the *summum bonum* of life is *Ahankāra* or egoism.

This *Ahankāra* has been the supreme cause for the shipwreck of the spiritual life of many a real aspirant. The demon of *Ahankāra* enters the heart of the *Yogī* so surreptitiously, so stealthily that he comes to realize the amount of mischief or harm created by it, only when he is brought face to face with an impending catastrophe or when he actually meets with an unexpected

downfall. Therefore, the aspirant should be extremely vigilant on the workings of his mind and should nip in the bud the growth of any thought associated with *I* and *Mine*.

The *Yoga* of Sage Patañjali is the path of extremism inasmuch as it involves complete stoppage of physical and mental activities. It demands of the *Yogī* to make the mind completely inactive by pumping out of it all desires and passions and closing it against the entrance of any sense data, concepts, sensations, etc., from outside, and it advises him to practise *Prāṇāyāma* in order to rid the body of all external activities.

Prāṇāyāma is the foundation on which is built up the structure of a Yogī's life. Lord Śankarāchārya in his admirable commentary on the *Śwetāśvatara Upaniṣad* gives the following directions on *Prāṇāyāma*: "The mind whose dross has been cleared away by *Prāṇāyāma* becomes fixed in *Brahma*. First the nerves are to be purified, then comes the power to practise *Prāṇāyāma*. Stopping the right nostril, with the thumb, inhale through the left nostril according to capacity; then without any interval, throw the air out through the right nostril, closing the left one. Again, inhaling through the right nostril eject through the left, according to capacity. Practising this three or five times before dawn, during midday, in the evening and at midnight, purity of the nerves is attained in fifteen days or a month; then begin the practice of *Prāṇāyāma*." *Prāṇāyāma* does not mean only the regulation of breath. Breathing is one of the many processes through which we attain to real *Prāṇāyāma*. "Breath", as Swami Vivekananda used to say, "is like the fly-wheel of this machine, the body. In a big engine you find the fly-wheel first moving, and that motion is conveyed to finer and finer machinery, until the most delicate and finest mechanism in the machine is in motion. The breath is that fly-wheel, supplying and regulating the motive power to everything in the body." *Prāṇāyāma* means the control of *Prāṇa*.

Before any aspirant begins this special process of *Prāṇāyāma*, he must fulfil four essential conditions, which are observance of continence, presence of an adept in *Yoga*, proper environment and wholesome food free from salt. Edibles which are sweet, sour, pungent or intoxicating have to be eschewed. The non-observance of these four primary conditions may lead to terrible consequences for the aspirant. Insanity, heart disease, asthma, rupture of the blood vessels and such other malignant diseases may result from the non-observance of these rules.

There are numerous pitfalls on the way to the temple of *Samādhi* or *Nirvāṇa*, the most important of which is the appearance of the psychic powers with all their dazzling lustre and beauty. The true aspirant should not be drawn and tempted by these powers, but should smoothly and steadily pilot the boat of his spiritual life to the safe and secure haven of *Samādhi*.

The number of those who can successfully tread the path of *Prāṇāyāma* is very few, indeed. There is no doubt that the *Yoga* of Patañjali is one of the most potent ways for the attainment of *Kaivalya* or liberation, but then there are other paths which have been devised and experimented upon by other master minds to suit aspirants possessing different temperaments, and these have been found to be as potent and powerful as the path of discipline laid down by Patañjali, if not more.

While Sage Patañjali advocated the adoption of the method of extremism for the emancipation of souls in no uncertain words, Bhagavān Śrī Kṛṣṇa prescribed a middle path like the *Madhyayāna* of Buddhism for the vast

majority of humanity. In the sixth chapter of the *Gītā*, Bhagavān Śrī Kṛṣṇa says, "Success is not for him who eats too much or too little, nor, O Arjuna, for him who sleeps too much or too little. To him who is temperate in eating and recreation, in his efforts for work and in sleep and wakefulness, *Yoga* becomes the destroyer of misery. When the completely controlled mind rests serenely in the Self alone, free from longing after enjoyment, then one is called steadfast. When the mind absolutely restrained by the practice of concentration attains quietude, and when seeing the Self in the Self, one is satisfied in his own Self; when he feels that Infinite Bliss which is perceived by the purified intellect and which transcends the senses and wherein established he never departs from his real state and having obtained which regards no other acquisition superior to that and wherein established he is not moved even by heavy sorrow,—let that be known as the state called by the name of *Yoga*—a state of severance from the contact of pain." In the second chapter of the *Gītā*, Lord Śrī Kṛṣṇa has defined *Yoga* as "समत्वं योग उच्यते—Equilibrium is called *Yoga*." "Perform action, O Dhanañjaya, dwelling in union with the Divine (dwelling in *Yoga*, union), renouncing attachments and balanced evenly in success and failure, this evenness of mind is called *Yoga*." It is, indeed, very hard to preserve the equanimity of mind in the midst of diversities, distractions and disturbances. The *Karmayogī* has been directed by Bhagavān to follow the double method, viz., performance of action with perfect non-attachment and preservation of equanimity; and this double process like the two sharp blades of scissors will enable the *Karmayogī* to cut the Gordian knot of *Māyā* and attain the same state of super-conscious existence as is achieved by the method of extremism.

Miss Evelyn Underhill has defined mysticism as "the art of union with Reality". She says, "The mystic is a person who has attained that union in a greater or less degree, or who aims at and believes in such attainment." And consequently anybody, who is a believer in and seeker after that union is to be recognized as a mystic. There is no doubt that man at a certain period of his progress in the life-process feels the need of adoption of such union with the Reality for attainment of real peace and bliss. But, how is it that his attempts to establish that union meet with innumerable failures? A minute and sincere study of the mind will convince the seeker that the mind is attracted towards the objects of lower enjoyment. A life of self-control is the first requisite to the growth of a life of higher union and consequently Bhagavān Śrī Kṛṣṇa is of opinion that, "the mind which follows in the wake of the wandering senses, carries away his discrimination as the wind (carries away from its course) a boat on water."

Samādhi, Nirvāṇa or God-vision is the birthright of every human being, and not the monopoly or luxury of any particular individual or of a body of individuals. Although it is a statement of fact, that every soul will attain the zenith of super-consciousness in the fullness of time, yet there is not a single instance to show that a soul attained this consummation of life by mere intellectual understanding or by feats of magic or hypnotism. No amount of mere talk or discussion on the subject, no amount of mere study of the scriptures can help a man in the realization of this grand ideal of human existence, except constant and intense practice coupled with a crystal-clear sincerity and dogged tenacity. Quite apt is the saying of Sri Ramakrishna Deva—"Only crying 'hemp' will not bring intoxication. You must get the hemp, rub it in water and drink it."

The Yoga of the Yogavasishtha.

By B. L. Atreya, M. A., D. Litt.

In India philosophy has never been only an intellectual pursuit of knowledge of the Ultimate Reality. The task of a philosopher here is not over with his having constructed a metaphysical system which satisfies the intellect. The intellect is not the whole man. He has other aspects, equally or probably more alive in him, which seek for satisfaction. Man aspires for Power and Joy as much as for Knowledge. It is really doubtful whether man would have philosophized at all, if he were absolutely happy and if all his wants were satisfied. The chief concern of man, therefore, is not to know what God is but to know how he can become God. If the Self-satisfied and Perfect Absolute God is ever free from want and is Blissful in Itself, what is that to us? It will be like an enormous treasure of wealth existing somewhere, which *we* cannot use. That everything is dear to us for our own sake is an eternal truth discovered by Yājñavalkya long long ago. An important part of the task of a philosopher, therefore, is to find how the ordinary human life which is characterized by suffering and restlessness may be transmuted into the Perfect, Blissful and Divine Life. This is what the author of *Yogavāsiṣṭha* attempts to do. Here we shall have a bird's-eye-view of his method of realizing God-consciousness.

Self-realization or experience of God-consciousness is not magically produced in a moment. Our finitude is of a very long standing. A mere intellectual enlightenment may convince us of the illusoriness of our finitude, yet the illusion continues to be experienced. Vasiṣṭha, therefore, urges upon us not to be satisfied with mere knowledge but to make constant and earnest efforts (*Abhyāsa*) to actualize our knowledge and to realize our Godhead (V.92. 23; VIb.67. 43; VIa. 11.1). The technical name given to the practice of Self-realization by Vasiṣṭha is *Yoga*. Its Ideal is "that fourth kind of experience which means sharing in the Absolute, which is realization of unconditioned Bliss, which is of the nature of Consciousness; in which other experiences—waking, sleep, etc. are not even potentially present." (VIa. 128.50-51).

Practical Method of Self-Realization

What, then, should be the actual course of the process of Self-realization? The *Yogavāsiṣṭha* suggests a definite scheme of the method of Self-realization, which does not neglect any aspect of our life. Our present life has three aspects—spiritual, mental and physical. The first may be said to correspond to what has been called the sub-conscious self by modern writers. The second is our conscious mental life of thoughts, emotions and desires, etc. The third is the physical body, which is kept alive by the perpetual movements of the vital currents (Prāṇas). All these aspects of our personality have very intimate connection with one another. In order that we may cease from finite experience and may live in the Absolute Experience, it is necessary that we should free ourselves from the limitations of the body, mind and individuality (our sub-conscious self). We, therefore, require a scheme of culture or practice which may enable us to transmute ourselves into the infinite *Brahma* by taking hold of that side of our experience for which we

are most fit. Vasiṣṭha, therefore, suggests three lines along which we should proceed to realize our Godhead, and also tells us that any one of them may be selected according to one's convenience and bent of mind. Thus he says: "The term *Yoga* stands for (1) Deep affirmation of the One Reality, (2) Control of the Mind and (3) Stopping of the movements of the vital currents, Praṇas." (VIa. 69. 27). If any one of them is fully accomplished, "the other two follow." (VIa. 68. 40). He is, however, inclined to prefer the second method, namely, the control and culture of the mind to the other two, probably because it is easier than the others and it is also more attractive to a cultured man. "Of all the three methods," says he: "the control of the mind is the best, because it is comparatively easy to effect and soon leads to Peace." (VIa. 69. 29). We shall now learn about these methods in details.

I. Practice in Deep Affirmation of the One Reality

"Through constant practice in Deep Affirmation of one's being one with the One Reality, the mind comes to Peace; and when the mind is merged in the Self, the activity of the Prāṇas is stopped." (VIa. 69. 48). This practice of Deep Affirmation may be effected in three ways: One may meditate on the fact of his being one with *Brahma* and go on with all his activities, thoughts and emotions, affirming that he is that *Brahma*. This process is called *Brahma-bhāvanā*. In connection with it Vasiṣṭha says: "One becomes that which one constantly affirms oneself to be (*Bhāvayati*); one fills oneself with power, however great one may wish, in accordance with one's affirmation (IV. II. 59). The Self becomes the Infinite Whole (*Anantam Akhilam*) by affirming itself to be that (IV. 11. 60). The mind of him who meditates on Absolute *Brahma* vanishes for want of finite objects and the activity of the Prāṇas also stops, leaving the Absolute Experience shining alone." (VIa. 69. 52). Secondly, one may affirm one's oneness with Absolute *Brahma* through realizing the absolute non-reality of objects other than *Brahma*. Everything being *Brahma*, there is nothing real in itself. This process is called *Padārtha-bhāvanā-tyāga* or *Padārthābhāva-bhāvanā*, *i. e.*, realizing the absolute non-reality of objects other than the Self. It is affirming the Self by denying the not-Self. Vasiṣṭha says: "They can practise Affirmation of *Brahma* in themselves who with the help of the Scriptures, and logic try to realize the absolute unreality of the subject and the object (III. 22. 27). Without the realization of the absolute unreality of the world and the ego, Freedom which consists in the absence of the experience of the finite ego and the objective world, is not realized." (III. 21. 12). A modern writer rightly says: "Denial is the creative force of mind used as a dissolving or disintegrating power." (Wase: *The Inner Teachings and Yoga*, p. 37). So, by constantly denying our limitation and finitude, we can dissolve them and realize our Freedom and Infinitude. Thirdly, through abstracting and separating the Spirit from the objective factors of our experience, we can apprehend it in its real nature and thereby affirm our identity with it. This process is called *Kevalībhāva* by Vasiṣṭha. The Absolute *Brahma* is above both objectivity and subjectivity, both of which are relative. *Kevalībhāva* consists in affirming the Self to be free from both subjectivity and objectivity (III. 4. 53). The Self being realized as free from both subjectivity and objectivity, all desires, likes and dislikes, drop down from the personality, and the movements of the Prāṇa come to rest (III. 4. 54). All this seems to have some meaning, which can be understood only when one actually takes to the process of Denial and Affirmation.

Compare what a Western writer of the twentieth century has written with regard to God-realization: "The first great stage or degree is where you realize the unreality of all those things which you have hitherto considered real. It is the great denial of the reality of external things, in the light of the "all-ness" of God, the Changeless One. The reality of the changing temporal universe has to be denied and the denial must be followed by a mental affirmation of the perfection of the One Reality.......The second stage or degree is where, having dissolved the gross and imperfect in the refined and perfect, the Light of the Logos (Cosmic Consciousness) appears. The One Reality is seen......The third initiation is the Synthesis. It is a point where you come back to the things of the external world and see that, informing them, in every atom, in every part, and in every speck of space is the living, breathing presence of God." (Wase: *The Inner Teachings and Yoga*, p. 33).

II. The Control And Stoppage Of The Activity Of The Mind

The Manas (mind) is the most important concept of Vasiṣṭha's philosophy. It is that which in its essence and static aspect is *Brahma* and in its dynamic aspect becomes the individual and the world. The philosophy of *Yogavāsiṣṭha* is the statics and dynamics of the mind. The movements of the mind towards objectification bring into existence the individual ego and the world-experience with all its good and evil, pleasure and pain, life and death, etc. The stoppage of this tendency of the mind, which, in fact, is the annihilation of the mind as such, is another name for the realization of the infinity of the Self. Our being an individual is responsible for our experiencing the illusory objective world. The very moment we succeed in breaking the shell of individuality we are the infinite Whole. "The release from the world of trouble, risk and adventure," as Prof. Radhakrishnan puts it, "can be had only by losing the separate self." (*The Reign of Religion in Contemporary Philosophy*, p. 449). Bertrand Russell likewise says: "A too powerful ego is a prison from which man must escape if he is to enjoy the world to the full" (*Conquest of Happiness*, p. 183) and "The man who can centre his thoughts and hopes upon something transcending the self can find a certain peace in the ordinary troubles of life, which is impossible to the pure egoist." (*Ibid.* p. 95). Kingsland also says: "The individual self must be *lost* before the Self can be found." (*Rational Mysticism*, p. 422). "All mystical teachers have taught that it is only in proportion as the self—the lower, personal self—is lost, that the Self can be found." (*Ibid.* 241). James Allen, the great modern sage of England, has also beautifully put the same Truth: "Seeking to save his personal life, man forfeits the greater impersonal life of Truth; clinging to the perishable, he is shut from the knowledge of the Eternal......Love of self shuts men out from Truth, and seeking their own personal happiness they lose the deeper, purer and more abiding bliss. He who has yielded up that self, that personality that most men love and cling to with such fierce tenacity, has left behind him all perplexity." (*A Book of Meditations*, p. 216-217). Thus the more we cease to be individual minds or egos (*i. e.*, centres of individual willing, individual thinking and individual feeling), the more we are the real Self. And if we could totally cease to be minds, *i. e.*, the individual selves, we are the absolute *Brahma* shining in its own glory. The mind is the nave of the wheel of the world-illusion. If one can stop it from moving, the world-wheel stops, and ceases to trouble us (V. 49. 40). One

should, therefore, apply all one's efforts, strength, intelligence and ingenuity in controlling the mind, the nave of the wheel of *Saṃsāra* (VIa. 29. 7-8). By annihilating the mind, the world-experience is annihilated (V. 50. 14). When the mind is given up, Absolute Peace, the pure and spotless One remains (VIa. 93. 44). According to Aśwaghoṣa, the great Buddhist philosopher, also, the world vanishes and enlightenment dawns when the mind is annihilated: "If we could overcome our confused subjectivity, the signs of individuation would disappear, and there would be no trace of the world of objects." (Suzuki: *Awakening of Faith*, p. 56). Gauḍapādāchārya, the great teacher of the Adwaita Vedānta, similarly says: "The whole duality of whatever form is simply a phenomenon of the mind, and it is never experienced when the mind ceases to be mind" (*The Māṇḍūkya-Kārikā*, III. 31).

How, then, to control the mind and dissolve it into Infinite *Brahma*? "The mind," says Vasiṣṭha, "cannot be controlled without the proper method (V. 92. 34). Those who do not take recourse to the right method and proceed at random are obstinate (*Haṭhāḥ*). They meet with danger at every step and undergo one trouble after another." (V. 92. 40). Some of the methods of dissolution of the mind suggested by Vasiṣṭha are:—(1) Realization of its unreality through philosophical thinking, (2) avoidance of imagination or day-dreaming (*Sankalpochchheda*), (3) distaste for the objects of sense-pleasure, (4) renunciation of desires, (5) eradication of the feeling of the ego, (6) practice of detachment (*Asangābhyāsa*), (7) attainment of equanimity, (8) mental renunciation of every possession and (9) practice of constant *Samādhi* (intense concentration on the Reality). We shall take them one by one and note here in brief what Vasiṣṭha says on every one of these methods.

1. *Philosophical thinking*:—"Giving up the ego (mind) is easier than closing the eye or crushing a flower. There is hardly any difficulty in it (VIa. 111. 31). A thing which is taken to be real on account of ignorance will vanish when true knowledge is attained (VIa. 111. 32). The ego (mind) is only an illusory conception in the Absolute Self, like the appearance of a snake in a rope and of water in a desert (VIa. 111. 34). The ego or mind, being thus realized as an unreal or illusory feeling within our infinite Self will lose itself in the Self and we shall realize ourselves to be the Eternal and Infinite *Brahma*.

2. *Giving up imagination or day-dreaming*:—The mind is dissolved when there is no imagination (V. 13. 80). The experience of the world-illusion is due to our imagination; it vanishes away when imagination is completely discontinued (VIa. 33. 42). How, then, to cease to imagine? What difficulty is there in putting an end to the imagining activity? Negate imagination with the help of imagination (VI. 54. 18). Imagination is negated by the negation of what is affirmed (IV. 54. 13). Through *Bhāvaviparyaya* (opposite idea) the effect of creative imagination can be annulled (IV. 54. 16). The idea underlying these statements is that when something is imagined by the mind, it is forthwith created in the objective world, and the author of it is bound to it. To get rid of it, one must send out an opposite current of imagining activity negating the previous affirmation. Both the positive and negative ideas will neutralize each other and will leave the Absolute Self shining in its own glory in the experience of the individual which is no more individual. In the *Māṇḍūkya-Kārikā* of Gauḍapādāchārya also we find the same idea, "The mind ceases to be mind when it ceases from imagining." (III. 32).

3. *Distaste for the objects of enjoyment*:— Our bondage to finitude is to a great extent constituted and prolonged by our fascination for the so-called pleasures of the world. We run after them and go on imagining for ourselves such occasions and situations as may bring us into contact with this or that object of pleasure, with the result that we always have an objective world before us. To be free from this state of affairs, we must begin to cultivate distaste and indifference for the objects of pleasure. Vasiṣṭha, therefore, tells us: Desire for the objects of pleasure is bondage; giving it up is liberation (III. 35. 3). As long as indifference for pleasures is not generated in the mind, so long full freedom does not accrue (V. 24. 37, 38). How, then, to attain this indifference? The answer is simple. Think of their illusoriness. Realize that every pleasure has within it the seed of pain. Think that even those who have the pleasures for which you hanker are in no way happier than you. Think that the pleasures for which you longed in the past and which you got eventually have not made you happy. This is what Vasiṣṭha calls *Vichāra* (thinking) about the nature of pleasures (V. 24. 62; IV. 35. 4). The second answer given by Vasiṣṭha is: Know thyself. When you come to know what you really are, you will learn that your own Self is the ultimate source of all happiness which you are seeking in vain in the objects of pleasure (V. 24. 53, 54).

4. *Renunciation of desires* (*Vāsanā-tyāga*):— Renunciation of desires is a very important requirement for dissolving the mind to realize the Self. It is desire that really binds us to any object, to any kind of objective world. The world around us, the environment in which we are placed, the people by whom we are surrounded, the family in which we are born, the bodies that we are associated with, and the powers and capacities that we have, are all the results of our own desires. We are being tossed up and down in the ocean of the world, we wander here and there, live this life or that, simply as dragged by our desires. All our desires are omnipotent in so far as they are fructified. But, unfortunately, they fructify when we have already shifted our interest from the objects which we formerly desired. But we must have by our side what we have already desired, no matter whether now we like to have it or not. This is the irony of life. It is how desire binds us. This is what causes suffering—not to have what we desire then and there, and to have it when it has ceased to be the object of our present desire. Moreover, every desire, when it is cherished, gives us a promise of the happiness of its fulfilment; but when it is nearing its fulfilment, or is being fulfilled, the promised happiness quickly and imperceptibly shifts itself to the object of a new desire. This tantalizing process goes on endlessly. This fact makes us wander through the endless *Saṃsāra* without ever coming to rest or peace. It is why Indian philosophers, from the time of the Upaniṣads, have always emphasized the renunciation of desires as an essential condition of obtaining Freedom. "When all the desires that dwelt in the heart are forsaken, the mortal becomes Immortal and reaches the Eternal." (*Kaṭhopaniṣad* II. 6. 14). It is so, simply because when we cease to desire anything finite, we become free from experiencing it as a content of our world-experience. The individuality is constituted by a shell of desires within the Absolute Experience. Breaking the shell of desires (which is the same as annihilation of the mind, for mind is a tendency to desire and to imagine the objects of desire hypostatized) is allowing the individual to partake of the limitless Absolute Experience. It is like the breaking of a bubble, which

is now no longer a bubble, but the ocean. In fact, between ourselves and Infinite *Brahma*, the desire for something finite is the only barrier. When this thin wall of desire is demolished, we are no longer separate from the Absolute Whole. No wonder, therefore, that Vasiṣṭha repeatedly urges upon his hearers to give up desire (*Vāsanā*) (VIa. 94. 5; V. 17. 7; V. 17. 8; IV. 17. 3; III. 22. 8).

How, then, to be free from desire? The first requisite is the conviction that it is an evil that must be warded off. One should realize how helpless desire makes us, how powerfully it takes a hold upon us, and that all our troubles and sufferings have their source in desire (I. 17. 39, 1; V. 15. 10). One should also be convinced of the fact that really speaking there is no object in the world so exclusively good, pleasant or beautiful as may be worth desiring. There is also no object in the world so exclusively evil, painful or ugly as to be worthy of our aversion (desire to get rid of) or *Heya* (worth discarding). There is really nothing *Upādeya* (worth obtaining) or *Heya* (worth shunning) in the world, because from the ultimate point of view of the Self, there is nothing else real in itself (IV. 45. 42, 43). So, really speaking, there is no loss or gain in our inability to get a thing or in our getting it. There is no loss or gain to the Self in the decrease or increase of worldly possessions (IV. 45. 35). It is the idea of value in objects that is the seed of desire. The very moment we are convinced that the objects of our desire or aversion can neither do us any ultimate good nor harm, we shall cease to desire or hate them (we must remember that hate is a negative desire). Another very important fact that we should remember in connection with the renunciation of desire is that the renunciation of desire cannot be successfully effected by the negative method of suppression merely. As Dr. Sigmund Freud, the great seer and prophet of modern psychology, has told the world that no natural desire (instinctual tendency or impulse) can be made extinct from the personality by forceful suppression. By this kind of attempt, the desires only settle deeper in the personality, and hiding themselves from our limited consciousness, trouble us in various ways. Our being unaware of them is no guarantee of their non-existence. They are like the secret societies which work in the dark, and weaken the personality by dividing its strength and ultimately place it at their mercy and disposal. Vasiṣṭha was not unaware of this law of mental life. Such desires he calls as sleeping desires (*Suptā Vāsanāḥ*) and this kind of forceful forsaking of desires he calls the devil of renunciation which devours the renouncer himself (VIa. 10. 20, 16; VIb. 3. 26; VIa. 10. 14). A repressed desire, in fact, is as dangerous as a sleeping lion. Vasiṣṭha, therefore, advised Rāmachandra to become "a Great Enjoyer, a Great Renouncer, and a Great Man of Action." (VIa. 115. 1). "A great enjoyer is one who enjoys all the natural pleasures without either keenly aspiring for them or shunning them (VIa. 115. 21). So there cannot be any need of suppressing any of the natural impulses in the case of one who has no narrow moral or social notions. His renunciation is not the renunciation or giving up of any natural function of the body. It is the liberation of the unnecessary thought and emotion from it (IV. 57. 25). It is in fact unfulfilled instinctual impulses and suppressed tendencies that absorb a great deal of our thought and emotional energy. So "A Great Renouncer is one who detaches his thought from all his desires, impulses, fears and convictions; who acquires a right attitude of mental renunciation towards the entire objective world."

(VIa. 115. 34, 38). And "a Great Man of Action is one who performs indifferently all the activities demanded by the occasion—no matter whether they involve love or anger, pleasure or pain, or are regarded as moral or immoral or lead to good or bad consequences." (VIa. 115. 12). This high ideal is not easily attained. Therefore, as long as an individual is governed by the moral ideas of good or evil, he should take recourse to a conscious substitution of some desires by others gradually. The method consists in substituting the good desires for the evil ones; and then better ones for the good ones; and then the best and the noblest for the better ones. This process of sublimation should go on until the desire embraces the Infinite Good. Absolute Motion is Rest, so a desire which comprises within its object the Absolute Good is really no desire. It is a craving for the Infinite, which must precede our becoming the Infinite. The moment we become the Infinite, the desire leaves us for ever. The small shell of our desires that constitutes our individuality thus goes on spreading and expanding more and more all around, until it embraces the dimensions of the Absolute Experience, and ceases to be an individual shell. It is, as previously pointed out, like the enlargement of a bubble into the ocean (IV. 57. 20, 21, 23, 24).

5. *Eradicating the ego*:—It is our limitation to and identification with some particular aspect of the Infinite Whole that constitutes our individuality. The very moment we affirm ourselves to be something, we hypostatize ourselves as individuals and commence to live a life of isolation and suffering. Assertion or affirmation of the Self to be something is the commencement of the worldly career; for the very moment we affirm ourselves to be something, the other aspects of the Absolute Whole are denied of the Self and are relegated to the sphere of the not-Self. But the Whole as such never being separated into parts, there arises in us a desire for the not-Self, giving rise to a series of innumerable lives and deaths, which will continue until we realize our being the Whole instead of only a part of it. The ego or self-affirmation (*Ahambhāva*) is, therefore, to be completely got rid of to realize our Godhead (VIb. 26. 29; V. 13. 17). But how to be free from the ego? How to cease from self-affirmation in a particular aspect of the Absolute Whole? Vasiṣṭha says self-affirmation would die a natural death when we come to know through philosophical reflection that it is false from the Absolute point of view, when we become convinced that we are, in fact, the Whole Reality including even that which is denied by our act of affirmation of a part. The affirmation of one's being the Absolute Whole will also in course of time negate the affirmation of his being only a part. Or, the very moment one affirms oneself to be something, one should also affirm that he is also that which is denied in the previous affirmation (VIb. 8. 3; IV. 33. 43, 44, 46).

A practical scheme of gradual merging of the ego in the Cosmic Consciousness is suggested in the following passages: "Let the aspirant gradually withdraw his senses from their respective objects. Let him dissolve the idea of his body, senses, mind and individuality into the respective Cosmic Elements from which they arose. He should, for example, dissolve the idea of the earthly part of his body into Earth, watery part into Water, fiery into Fire, airy into Air and etheric into Ether. In the same way the organs should also be merged into their respective Sources. The ears should be merged into the Directions, skin into Electricity, eyes

into the Sun, tongue into Water, the feet into Viṣṇu, the anus into Mitra, the generative organ into Kaśyapa, the mind into the Moon, the intellect into Brahmā. These are the cosmic causal gods. Having thus merged and dissolved (in imagination) his individual personality into the Cosmic Personality, let him now feel that he is the Cosmos. Now let him merge Earth into Water, Water into Fire, Fire into Air, Air into Ether and Ether into the Great Ether, which is the Source of all things in the world. Let him now realize that he is the Cosmic Subtle Body. He should then merge the subtle body (Cosmic) into the Unmanifested and Undifferentiated Objectivity, in which the entire world exists without name and form and which is spoken of as *Prakṛti* by some, as *Māyā* by others, and *Avidyā* (Void) by logically as-minded thinkers. Having merged everything thereinto, let him now feel that he is the *Avyakta*, the Unmanifested Source of the entire world. There is a fourth Subtler State of Existence (the Absolute *Brahma*), which is the inexhaustible Source of all these. To experience It, let him now meditate on It and merge himself into It." (VIa. 128. 1-25). It will not be difficult to grasp the idea of the possibility of realizing the Cosmic Consciousness in this way, if we remember that according to Vasiṣṭha, an individual, on whatever plane of manifestation he may feel his being, is a mode or differentiation of the Whole, with which he is ever identical, although he does not realize this fact. The reason why he does not realize it is that he is too much occupied only with a portion of the Whole, which he calls his body or personality. Another principle to be kept in view, to understand this process of the realization of the Cosmic Consciousness, is that our bodies are sustained only by our thought or idea of them, by our interest in them and by our feeling that they are real. If we could succeed in totally withdrawing our thoughts, feelings and interests from them, they will no longer be felt to be an item or content of our consciousness, as it happens in temporary forgetfulness, in dream, in sleep, in hypnotic trance, and in the phenomenon of alteration of personality. It is very interesting to note that a contemporary writer expresses an idea very similar to that of Vasiṣṭha: "It is not difficult in the light of the present-day beliefs to pass in thought from the visible universe to its indwelling material Substance-principle; and to do this helps us to pass in turn from the garment of the Spirit of God to that which it clothes and expresses, namely, Infinite Life and Intelligence Itself." To do this, "In thought, the material universe must be resolved into the ether, and the ether resolved into Spirit-life, will, mind—into God...This is the process of Involution, and this path, consciously taken, brings you the divine powers of a new and regenerated Consciousness." (Charles Wase: *The Inner Teachings and Yoga*, p. 25, 26).

6. *Cultivation of Detachment*:—Attachment to the objects of our experience, to actions and to the bodies is the bond that never allows the mind to be liberated from finitude and particularity. One should, therefore, try to get rid of attachment to realize the Self (VIb. 28. 23; V. 63. 33). The first step in detachment is to be detached from the body, with which we feel so much identified (V. 67. 26).

7. *Cultivation of Samatā* (equanimity):—Much of the force of the finitizing power of the mind will be averted by cultivating equanimity. For when every state of existence is looked upon with an equal eye (*Samabhāvanā*), when every object is received with equal satisfaction, when every person is regarded equally, then one has expanded one's individuality into a personality that is no longer interested in the

affairs of a particular body, or of a particular mind, but lives a life of the Self, which is equally present in all beings. We should, therefore, be equanimous always, under all circumstances and with regard to all persons. Universal Brotherhood is an expression of this equanimous attitude (V. 13. 21; VIb. 198. 10; V. 18. 61, 62; V. 20. 4).

8. *Mental Renunciation of everything*:—To possess is to limit oneself. According to the great psychologist, William James, our possessions constitute a part of our self, called the "material self" by him. So long as we own a particular aspect of the Reality as our own and disown others as not ours, we cannot enjoy union with the Whole. When the Absolute Whole is my Self, and the entire universe a manifestation of the Absolute, all beings are in myself and I am in all beings, it is not only absurd to believe that something is mine while another is not and to cling to one and reject another, but also harmful; for the limit of our thought or belief is the limit of our being. Either you own everything or nothing, if you have to realize your unity with the all-transcending Absolute. But the meaning of both renunciation and possession of 'all' things has been misunderstood in the history of the world, simply because people could not very often distinguish between the standpoint of the body and that of the Self. Renunciation of everything as it has been preached and practised in India is not what Vasiṣṭha has taught to Rāmachandra. Actual giving up of or running away from anything is not the true renunciation of it, according to Vasiṣṭha. For, as long as we are in the world, it is impossible to run away from or give up everything. As long as life continues, one has to be in actual possession of something or other: his renunciation cannot be complete. It is, therefore, impracticable to renounce everything in this sense of the term. Nor is it of any use or value. This kind of renunciation will not bring Peace to any person. Its futility is very well illustrated by Vasiṣṭha in the story of Chuḍālā and Śikhidhwaja. Renunciation for Vasiṣṭha is *only mental*. A person rolling in wealth and ruling over an empire may be more "renounced" than a recluse possessing no penny and having no home. Renunciation is only a mental attitude towards things of the world. It is a feeling that nothing here belongs to any individual, but everything is God's, as the *Iśa Upaniṣad* tells us (V. 58. 44; V. 34. 76; VIa. 90. 6; V. 57. 25; VIa. 93. 29; VIa. 111. 21).

9. *The Practice of Samādhi* (intense contemplation of the Absolute):—The experience of *Samādhi*, when one becomes so deeply merged in the idea of the Absolute Reality that he becomes unaware of everything else, is also one of the methods of dissolving the mind and realizing the Absolute Experience. *Samādhi* according to Vasiṣṭha is a sort of divine madness, an intoxication of the intense Love of the Absolute, an intense occupation of the mind with the thought of the Self, in which one sees all around nothing but Divinity, in which one's own individuality is totally merged and is far below the threshold of one's consciousness (III. 1. 36). *Samādhi* is nothing mysterious. "By *Samādhi* is not meant a state of silence or idleness. It means the intense awareness of the Reality, the highest Intuition which reveals to us things as they are, in which Eternal Peace is felt. The state of existence in which there is no agitation of the mind, in which the ego is at its ebb, which does not involve the duality of objects, is called *Samādhi*. There is perpetual *Samādhi* for the great-souled, since, all the time, his mind is

identical with the Divine Consciousness (V. 62. 8-12). "It is," as Plotinus observes, "sinking into the Divine Essence with an entire loss of self-consciousness."

These are some of the ways of annihilating or dissolving the mind or individuality, in order that the Absolute Experience may be realized and made our own. "The joy which is experienced when the mind is dissolved is such as cannot be experienced even in ruling over the whole world." (V. 15. 20).

III. Control and Stoppage of the Activity of the Prāṇa

Vasiṣṭha believes that the *Prāṇa* (vital energy of the body) and the mind are very intimately connected. The movements of the *Prāṇa* are the physical manifestations of the activity of the mind, and the activities of the mind are the movements of the *Prāṇa* manifested on the psychical side. One is the reverse side of the other. What is the *Prāṇa* on the physical plane is the mind on the psychical plane. There is perfect identity and parallelism between the psychical and the physical sides of our being. He seems to agree with the psycho-physical parallelists of modern times that every psychical fact has its correlative on the physical side and *vice versa*. But this is true, according to Vasiṣṭha, only empirically. Ultimately he is an idealist and spiritualist, and never forgets to point out that even this parallelism is ultimately mind-created (VIb. 139. 2). In accordance with his parallelistic view he holds that the control and stoppage of the movements of the *Prāṇa* are those of the mind, and *vice versa*. He says: "By stopping the movements of the *Prāṇa* the mind is surely stopped from its activities (V. 78. 15). When the *Prāṇa* is at rest, the mind is dissolved (V. 13. 83)." Similarly, "When the activities of the mind are stopped, the movements of the *Prāṇa* also stop." (VIa. 69. 44).

It is, therefore, important to understand how the activities of the *Prāṇa* can be brought under control and how they can be stopped altogether. Unfortunately, however, Vasiṣṭha has not made the latter clear. He has very summarily stated the various ways of stopping the activity of the *Prāṇa*, probably because it is dangerous to meddle with the activity of the *Prāṇa* without a proper guide. The *Prāṇa*, according to him, is the vital energy, the currents of which flow all around in the body to keep every organ of the body alive and active. Some current of it moves the eyes; some resides in the skin; some goes to the nose; some digests food; some functions in the tongue. In short, the *Prāṇa* moves the body as a machine with its own force." (VIa. 24. 28-30). In order to acquire control over the *Prāṇa*, the *Yogī* should first practise to have concentration and control over the natural flow of the *Prāṇa* in connection with breathing in and breathing out. A number of such Prāṇāyāmas (control over the activities of inhalation and exhalation and stoppage of them) are described by Vasiṣṭha, as are left out here for want of space at our disposal (VIa. 25. 5-60). But the most important point that should not be lost sight of in this connection is that there are two occasions in the perpetual movement of the *Prāṇa*, which deserve attention and concentration of the *Yogī*. They are two Kumbhakas, the external and the internal: "When the last streak of the *Apāna* (moon) has subsided in the heart (lit. in the *Prāṇa*) and first streak of the *Prāṇa* (sun) has not yet taken its rise (*i. e.*, the internal *Kumbhaka*), and *vice versa*, that is the state, having stayed in which the *Yogī* is no more troubled (VIa. 25. 36-38, 51). When the *Prāṇa* has finished itself at a distance of twelve Angulas (say, 6 inches) and the

Apāna has not taken its rise from there yet (*i. e*, the external *Kumbhaka*), that is also a state, having stayed in which for a long time the *Yogī* no more suffers from troubles.'' (VIa. 25. 15-17, 51). In other words, the *Yogī* should try to prolong through practice that state of physical rest in which neither exhalation nor inhalation takes place, when both of them are absent either internally or externally (VIb. 25. 34-55).

How this stoppage of the movements of the *Prāṇa* and the *Apāna* is effected is very summarily described in the following passages of the *Yogavāsiṣṭha*: "The movements of the *Prāṇa* can be stopped through *Vairāgya* (loss of interest in the world), meditation on the ultimate cause, practice, proper methods, giving up bad habits (V. 13 85); by having a distrust in the world through the study of the sacred literature, company of the good, practice of *Yoga*; through concentration on the object of one's love and meditation on the One Reality; through the practice of the *Prāṇāyāma* and through meditation in a solitary place; through concentration on the last part of the sound of Om; through making the worldly consciousness sleep; through the practice of *Rechaka* when the *Prāṇa* is no longer in motion; through the prolonged practice of *Kumbhaka*; by directing the current of the *Prāṇa* through the upper hole to the *Brahmarandhra* by stopping its usual passage with the tongue fixed at the root of the palate; when the consciousness even of concentration is lost in the subtle ether of Consciousness, in which there is no activity or thought; when the thinking process stops in concentration at a distance of 12 Angulas from the tip of the nose; when one attains peace by concentrating on the point between the eye-brows; when the movement of the *Prāṇa* is made to be lost in a place within the brain at a distance of 12 Angulas from the palate, by sending it through the upper hole; through being lost in the thought of the Ether of Consciousness by being desireless and in intense meditation; through attaching the mind to the pure Consciousness, which is free from desires; by taking one's stay in the knowledge which flashes into the mind for a moment only on occasions. Through these methods, as well as through others that may be taught by competent teachers, the movement of the *Prāṇa* can be stopped.'' (V. 78. 18-31, 38-39).

THE STAGES OF SELF-REALIZATION

Self-Realization is thus the expansion of the individual into the Infinite Absolute Experience; it is the extinction of separateness in the Self which is in all and in which all beings are rooted. It is the transmutation of the individual, with his little and limited material, social and spiritual *'me's'* into a Cosmic Personality, who feels his identity and relation with all beings equally; who feels equally under all circumstances, whom nothing binds and who is happy under all circumstances. It is not extinction, but realization of the Self. It is an extinction only of that feeling which keeps us apart and forgetful of the Whole which we really are and makes us an imaginary something, living a life of separation and misery. But this is not an easy task. It takes time for the individual to evolve into the Infinite Whole. What time it may take cannot be fixed, as it depends on the effort of each individual. The process may be completed within one life or it may extend over several or countless lives. Although the whole process of removing our ignorance is only a subjective one, yet there is a long distance between the actual, which is the finite individual, and the ideal, which is the Absolute Experience. Philosophers who

do not believe in the instantaneous and magical realization of the ideal have always believed in progressive realization of it. Once the concept of progressive realization is admitted, there arises the question of the stages of the progress. Jain philosophers have pointed out fourteen definite stages of progress (Guṇasthānas) between the life of an ordinary man and the perfected *Kevalī* (Vide C. R. Jain: *The Practical Path*, p. 127). The Mahāyāna Buddhists have pointed out ten stages (Bhūmikās) between an aspirant and his realization of Bodhisattvahood (Vide Keith: *Buddhistic Philosophy*, p. 291). The Theosophists distinguish five definite stages on the path of perfection from initiation to Masterhood (Vide Jinarajadasa: *First Principles of Theosophy*, p. 220). Vasiṣṭha points out seven stages on the path of realization of the Cosmic Consciousness. These stages are called Yoga-bhūmikās or Jñāna-bhūmikās. They are described at several places in the *Yogavāsiṣtha* in slightly different ways. According to one statement, "The first stage is when the individual, having come to the consciousness of the evils of the individual living, aspires to transcend it(*Śubhechchhā*). The second, when he philosophizes over and investigates into the nature of the Self and the world (*Vichāraṇā*). The third, when on account of the knowledge of its ultimate unreality revealed by philosophical thinking the individuality (mind) becomes less and less assertive and less felt (*Tanumānasā*). The fourth, when the aspirant begins to feel the being of the Real Self within him (*Sattvāpatti*). The fifth, when clinging to the objects of the world is finally overcome through one's rising above all desires (*Asaṃsakti*). The sixth, when all things are realized to be unreal apart from the Absolute (*Padārthā-bhāvanā*) or (according to another reading) when the individual imagines himself to be the Ultimate Reality (*Padārtha-bhāvanā*). And the seventh, when the mystic experience of being identical with the Absolute Reality is realized within oneself (*Turyagā*). This is the last door which opens into the shrine of the unspeakable *Nirvāṇa*. Those who live on the seventh stage, *i. e.*, in conscious realization of their Divinity are called Jīvanmuktas (freed living persons)." (III. 118. 8-16).

The Armour of Dispassion.

By putting on himself the armour of dispassion, the mystic mounts the steed of Rājayoga, and by holding the weapon of concentration in the firm grip of discrimination, he wards off small and great obstacles before him. He goes into the battle-field of life, as the Sun moves into darkness, in order to win the damsel of Liberation. He cuts to pieces the enemies that come in his way, such as egoism, arrogance, desire, passion, and others....Then all the virtues come to welcome him as vassals before a king....At every step, as he is marching on the imperial road of spiritual life, the damsels of the psychological States come to receive and worship him. Maidens of the Yogic Stages come and wave lights before him. Powers and prosperities assemble round about him in thousands to see the spectacle, and rain over him showers of flowers, and as he is thus approaching the true Swarājya, all the three worlds appear to him full of joy. Then there is neither enemy nor friend to him. For there is equality all around, there is neither 'mine' nor 'thine'.

—*Sri Jnaneswara*.

Yoga in Divine Love.

By Y. Jagannatham, B.A.

Sri Krishna, the Ultimate Principle.

"As above, so below" is a truism of the Upaniṣads. This will be made clear as I proceed in my exposition of *Yoga* in Divine Love. Śrī Kṛṣṇa, who is the Lord of Divine Love, is not merely an *Avatāra*, Divine Descent, but *Avatārī*, the fountain-head of all Divine Descents. He, again, is the Existence-Consciousness-Bliss Absolute. It is His own grace that should help us to know that He is the Ultimate Principle of transcendence and that there is no spiritual idea which can claim a position higher than that of the All-Attracting Divine Magnet, which Kṛṣṇa is. He Himself declared in the *Gītā* that He is the mainstay or primordial background of the immortal and inexhaustible *Brahma*, which is the indistinguishable formless magnitude of cognitive bliss; of the eternal *Dharma*, which is the attainment of Divine Love through progressive transcendental services rendered to the Godhead; and of *Rasa*-bedewed Love, which relates to the highest platform of confidential service which a Jīva is enabled to perform through the grace of Kṛṣṇa. He is also the secondless and sempiternal knowledge, which, as averred by the knowers of Truth, is known under the threefold appellation of *Brahma*, *Paramātmā* and *Bhagavān*.

Why a single Godhead should place Himself in so many positions, be known under so many designations and served with so many specifications of the liquid sweetness found in the mellowing quality or *Rasa*, which so naturally unites the Jīva with Kṛṣṇa, the very ocean of Love, are matters that should naturally interest and enlighten us, and we will be perfectly justified in attempting to know them in their correct perspective.

The fivefold planes of Divine Love.

Śrī Kṛṣṇa is the root-cause of everything that appears in creation, whether material or spiritual. But how does He create? It is by *Yoga*; for, you know, He is *Yogeśwara*, the Lord of *Yoga*, as the *Gītā* would tell us. Then what is *Yoga*? Literally, it is the act or process of joining, and means also a united or interrelated state. *Yoga*, therefore, commenced to operate when Śrī Kṛṣṇa first joined with His creation-idea. Kṛṣṇa in *Yoga* is designated as Sankarṣaṇa or Mahāviṣṇu. He wields now His Own Potency, which is known as *Chit-Śakti*, and the transcendental sphere with all its wholesome contents comes into being as a result of its infinite spiritual manifestation. Kṛṣṇa joining with the creation-idea is the same as Mahāviṣṇu associating Himself with the *Chit*-Potency. The supreme spiritual place of transcendence where Kṛṣṇa is served by those fortunate selfless entities who relate themselves to Him, the quintessence of All-Deliciousness, as thirst to water, who live for and in Kṛṣṇa to enhance His self-delightedness, which is His essential distinctive quality as declared in the scripture; who eternally dally with Him with the assumed egoistic sentiment of affection relating to consorthood maintained with reference to the secondless Supreme *Puruṣa* who is Kṛṣṇa Himself; who are the self-supported real entities being so many divisions of *Chit*-Potency or extensions of His Ecstatic Power, which is the predominated aspect of His own Self; who, by their participation, augment the luscious quality of

the circular playful dance known as Rāsa-sport, which in fact is an expression of the manifestation of Divine Love in its perfectly unobscured form; and who are known as Gopīs or spiritual milk-maids, to follow whose footsteps is considered to be the acme of spiritual endeavours in the line of Divine Love,—forms the topmost plane of this transcendental sphere.

The plane next below it is the seat of the *Rasa* of parental affection shown towards Avatārī Kṛṣṇa in the shape of the sentimental assumption on the lines of the parenthood of Nanda and Yaśodā. The one next below it is the plane of natural friendly love, both confidential and reverential, where Kṛṣṇa is served in the sub-plane relating to the former in the manner of Gopas, those spiritual cowherds and cow-boys, who are part and parcel of Kṛṣṇa, and who approach Him, dally and parley with Him, and perform several other kindred things, on terms of strict equality with most loving Devotion. These three planes constitute what is known as *Goloka*, which is thus the seat of super-excellent deliciousness in its plenitude. The plane next below this, inclusive of the abovementioned sub-plane relating to reverential friendship, is one of spiritual majestic foliature full of service in the shape of carrying out of the commands of the All-Worshipful Kṛṣṇa, who is now the four-handed Nārāyaṇa or Mahāviṣṇu. Reverential awe on the part of the votary and Devotion alloyed with majestic ideas characterize this plane, which is known as *Vaikuṇṭha*, the seat of all perfections and all majesties.

The plane below *Vaikuṇṭha* is the region of *Brahma-cum-Paramātmā*, or the abode of eternal peace, where Kṛṣṇa is served under the appellation of Mukunda, an Entity conceived as devoid of attributes, super-sensual, self-luminous and cognition-bliss conglomerate. These five planes as well as the aforesaid threefold region that comprehends them, and the contents of the latter, such as the soil, trees, hills, rivers, mansions, bowers and the like which are purely spiritual and which bespeak and testify to the inconceivable and astonishing variegatedness found in the Chit-Potency itself, form and comprise this transcendental realm, which is also known as *Chinmaṇḍala* or Chit-Jagat.

How Jiva developed the enjoying mood.

Sankarṣaṇa, who, in Yoga or conjunction with *Chit*-Potency, has thus produced Chit-Jagat now wields another of His potencies known as Taṭasthā, or marginal potency, which is akin to His essence, and out of this conjunction, Jīvas emanate from Him as constituent spiritual particles in the form of pencils of rays of His effulgence. These Jīvas, who are essentially spiritual, are endowed with spiritual senses and they take up their natural positions as eternal servants of the Supreme Lord in the transcendental realm on its margin and in close proximity to the borders of the realm of Māyā, which will be referred to shortly. Their services, however defectively or perfunctorily performed, are ever a source of extreme satisfaction to the All-Love, just as a little sportive service rendered by a child creates unbounded pleasure in the heart of the father, who is prepared to accept it readily and willingly and attaches magnified importance to it. Even as the child's playful service does not add to the measure of love of the father, which he, as a Jīva, inherited from his own Father when he emanated from Him, but simply creates an occasion for its exuberant expression on the part of the father for the child being his own, so the services rendered by the Jīva in the spiritual realm do not add to the illimitable Love inherent in the

Supreme Lord, but provides an opportunity for its unbounded expression by the All-Love due to His causeless mercy for His servant.

But the servant is apt to mistake this effusion of God's Love as an addition thereto, for which his services to the Godhead are mainly responsible, and may therefore come to the conclusion that the position of the recipient of service is decidedly superior to the position of the person rendering service. And how could Jīva commit this grievous mistake of preferring the position of the enjoyer to that of the servant? We know he is essentially spiritual and he lives always in the realm of God. How, then, has this perversion ensued?

But we should remember that the Jīva being an atom of the Divine Power, is Aṇu-Sachchidānanda by his very constitution, and that his Aṇu-Chit or limited cognition, which naturally created in him a narrow vision, is solely responsible for this mistaken notion. So, now aversion for the service of the Godhead appears in Jīva for the first time even when he is in the transcendental Kingdom. He now wants to enjoy or lord it over, and is loath to serve, even the Godhead. But the several regions as well as their contents, in the spiritual realm, and even Chit-Śakti herself, who is their Creatrix, are there only to serve the will of the Supreme Lord, and there is nothing for Jīva in that realm which can minister to, or cater for, his enjoyment. So the Jīva feels the need for a sphere which can provide for his enjoyment and there develops in him a tendency to leave the realm of God for a sphere congenial to his enjoying disposition.

Emancipated and fallen souls.

But all Jīvas need not vacate the spiritual realm. Jīva is an independent entity, one vested with a free will which he inherited from the Lord, being His Aṁśa or separated spiritual fraction. He is, therefore, at liberty to exercise his free will and decide either to continue with the Lord and serve His will as heretofore or to leave His realm in search of enjoyment, despite the fact that the mood to lord it over is born in him owing to his atomic state. But even his free will is in proportion to his atomic condition and so the decision of Jīvas in this matter can in no way be uniform, as they cannot exercise their free will invariably in a correct manner. So we find some Jīvas who made a correct use of their free will, eternally staying with the Lord, and some who have abused it trying to get away from Him in search of the will-o'-the-wisp of lordship and domination. The former are called Nitya-Muktas or emancipated souls, while the latter are known as Baddha-Jīvas or bound souls.

Jiva's free will.

The All-merciful Lord of Love, who is ever solicitous for the well-being of Jīvas, who are verily his children, is now all the more solicitous for those who are leaving Him and going astray. It is now for Him to find an accommodation for the latter, which should serve both as a sphere of enjoyment as well as a house of correction for them. You may ask me why the Lord should allow any of His children to become renegades by coming to wrong decisions, and whether He has not the power to arrest the way of their thoughts at the very outset so that they may never err and deserve a fall. But this will certainly amount to God interfering with the free will of a Jīva, and an interfered free will is no free will at all. God, who is the Ordainer and Dispenser of all laws, will not and should not scrap away so capriciously the law of inheritance which He had Himself laid down for Jīvas. So the Jīva should be allowed a free will in coming to his own

decisions, and if he had made a wrong decision, it is for the Lord to create such circumstances for placing the Jīva therein, as would make the latter feel that he has abused his free will. Beyond this, God will not do anything by way of interfering with the free will of a Jīva.

The realm of Maya.

So, Sankarṣaṇa or Mahāviṣṇu joins Himself now with His Deluding Potency with the medium of *Chit*-Potency, of which the former is the shadow; and when His effulgence is projected into it by way of casting His glance at it, the shadow gets vivified and the whole transcendental sphere now reflects into this shadow-potency and gets both limitation and perversion, which are the characteristics of the latter. This reflected sphere goes under the name of Brahmāṇḍa and all its original planes, regions as well as their contents are found in Brahmāṇḍa in inverse order and wrong positions, tainted of course with the aforesaid limitation and perversion. This is the prison-house of Jīvas, which the Lord placed in charge of the shadow-potency known as Māyā-Śakti. This sphere, which is the reflection of the original sphere of transcendental services, is by reason of its inverted position naturally a sphere of enjoyment eminently fit for the misdirected Jīvas who have chosen enjoyment in place of service to the Godhead.

Viyoga and Duryoga of Jiva.

These Jīvas, who were in a state of Yoga or a tie of eternal kinship with the Supreme Lord in the spiritual realm, now leave it and descend into this inverted and perverted realm. This is a state of Viyoga, or separation from the Lord, for them. But as the spiritual mind and the senses which a Jīva is naturally endowed with, are fit only for transcendental services, he naturally looks forward to the bounty of the shadow-potency, Māyā-Śakti, which in response to his supplication, grants him the twofold tabernacle in the shape of the gross and subtle bodies wherewith to enjoy the whole of this mundane realm. And when he joins with them for the purpose of lording it over this mundane sphere of enjoyment, begins what is known as his Duryoga, or the state of being a misfit for this region. To strengthen this wrongful alliance of the Jīva, who is now enmeshed besides being fallen, Māyā-Śakti presents him now with the twofold luxury of Kāma and Artha, lust and greed, or woman and wealth, which he is enjoined to enjoy in a restrained manner, in conjunction with Dharma, as Śāstras would put it. This triple enjoyment or the triangular race in the fulfilment of this Trivarga forms the *summum bonum* of the Jīva in his fallen state.

Jiva is Rasika in essence.

We know that Rasa is God as stated in the Upaniṣads. Jīva who is a scintilla of God's power is therefore a Rasika by nature, and lives by Rasa, which, even in his fallen state, is ever present in his heart's cavern. This Rasika in the Jīva, in his pure state, was tasting the inebriating sweetness of the transcendental services rendered to Kṛṣṇa, the embodiment of all-embracing spiritual felicity, on the aforesaid planes of the transcendental sphere. With the sentimental assumptions of consorthood, parental affection, natural friendly love, and servitorship he enjoys the eternal peace resulting from the felicitous knowledge of the personal and definable nature of the object of his adoration. But the Rasa which the Jīva is compelled to enjoy in his fallen state is unwholesome, distorted and perverted and is a mere travesty of the spiritual Rasa, the attainment

of which is the real *summum bonum* of human existence. So in order to rescue the Jīva from this calamitous predicament and restore him once again to his pristine primal position as a participant in the spiritual felicity obtained in the transcendental services rendered on the above-mentioned planes, the Lord who had created this mundane sphere and is supporting it with the effulgence relating to His self-luminous Form, which is known as the undefinable Brahma, entered the hearts of all Jīvas as Paramātmā or Īśwara to guide and support the Jīva in his supreme spiritual endeavours.

How Jiva quaffs the mundane Rasa.

The fallen soul in the state of Duryoga forgets himself as well as his Lord and begins to lord it over in this material realm, which, as I have submitted before, is the prison-house of Māyā. Māyā provides him with all things appearing in her as the result of the perverted reflection of the spiritual variegatedness of the transcendental realm vivifying, and getting accommodated in, the shadow-potency which is Māyā. We have to remember that just as Māyā is the perverted reflection of the spiritual potency, the variegatedness created by Māyā is also a perverted reflection of the spiritual variegatedness. So these things, which are originally wholesome and intended for the service of the Godhead, now get tainted with Māyā and become objects of enjoyment for the fallen Jīva. The spiritual Rasa, which is the very essence of Jīva in his pure state, also gets tainted by reason of its flowing through the material channels in the shape of his gross and subtle bodies and becomes mundane or Jaḍa Rasa.

The attachment which the fallen soul develops for the objects of mundane creation is of the tranquil mellowness, Śānta Rati, while that developed in respect of other fallen souls is of the fourfold nature of the serving, friendly, filial and amorous disposition. Let me try to illustrate this. An Englishman who leaves his home to join an eminent and lucrative post in our country may perchance arrive here with a servant at the outset. The trustworthiness of the latter and the services received from him may be responsible for the officer's attachment to him and this mundane mellowness of personal servitorship, Dāsya Rati, which comprehends the abovesaid Śānta Rati also, is comprehended in, and eclipsed and heightened by, the greater relish found in the confidential relationship or attachment which he may develop when he is joined next to his friend. This greater mellowness of friendly attachment, Sakhya Rati, is in its turn comprehended in the still greater mellowness of parental or filial affection, Vātsalya Rati, which he may develop when he is joined next to his father or mother. Even this superexcellent mellowness, which comprehends all the aforesaid mellowness, pales into insignificance before the exquisite mellowness of amorous love, Madhura Rati, in which the former is comprehended and which he may develop when he is joined next to his consort. This amorous love is the very acme of mundane Rasa, as in the mellowness of this conjugal felicity are included all the phases of felicity relating to the dispositions of a servant, friend and parent. So it was said that it is not possible to imagine a state of bliss in the mundane plane, which transcends the extremely luscious sweetness of conjugal love obtained between man and woman.

Inverted planes of mundane enjoyment.

Barring the above-stated five methods of attachment, there is no other way or method in which a Jīva can place himself in relationship to persons and things of this mundane sphere, or, for the matter of that, even in relationship

with the Godhead in his pure state in the matter of his transcendental services in the spiritual sphere. But although the mundane Rasa of amorous love appears to top all other Rasas in the matter of relish and felicity, it occupies an inferior, nay, the downmost position in the mundane sphere in the matter of wholesomeness; besides, in the progressive widening of too narrow a circle relating to the self-centred conjugal love, the planes of parental affection, friendly love, and personal servitude in succession occupy positions one higher than the other. No wonder, then, that the topmost plane of the spiritual realm which relates to the transcendental felicity of wholesome consorthood maintained in relation to the secondless Puruṣa who is Kṛṣṇa, is refleted in the shadow-potency as the downmost plane relating to the unwholesome conjugal felicity which forges an unwelcome bondage between two fallen souls.

The fallen Jīva, who has thus developed the aforesaid mundane relationships, has now become one with this world. His life-mate, the paragon of beauty, is always by his side; the cherub-like forms of his most beloved children are frisking about him; servitors and friends are ever at his beck and call; and his cash chests are always full to overflowing. There is nothing here that does not minister to his enjoyment and this world to him is a veritable sporting-house of never-ending pleasures.

How Maya punishes Jiva.

But he has sinned against God, having given up his eternal function which is service to the Godhead. He has dissociated himself from God and descended to this alien soil in order to lord it over here. This fact he might have entirely forgotten in the midst of his multifarious mundane pleasures; but Māyā-Devī, in whose charge the Lord was pleased to place him, cannot afford to forget this even for a single moment. She is a trusted servant of the Lord, and is always here to do His will. I told you that she is the sole controller of the prison-house of this mundane realm, which is the place for confinement of all fallen souls. The punishing instrument of the wheel of Karma is ever handy to her and the duty of chastening the misdirected Jīva to bring him once again to the sense of his duty has devolved upon her by the will and command of the Lord.

We have to remember that Jīva is a self-conscious entity, being a particle of Chit, and that he cannot but be active whether he remains in the transcendental realm or descends into this mundane realm. The activity which he exhibits in the former sphere is by way of performing his Swadharma in the shape of service to the Godhead and the same is known under the dual appellation of Bhakti and Jñāna, Devotion and Knowledge; while that exhibited in the latter sphere is called Karma or mundane action. But as the inception of Karma is always traced to the aversion for transcendental services which a Jīva had developed while in the spiritual Kingdom, it was truly said that the beginning of Karma is not known and that the same is Anādi, without beginning. Mundane action in its initial stage is always a fruitive act. The activity involved in the above-mentioned relationships developed by Jīva for enjoying this world is simply a narrow-minded selfish action.

The wheel of Karma knows no mercy when, for rectifying the Jīva, it is wielded by Māyā under the direction of her Lord. His consort, the sole centre of his love, is snatched away without notice from his side; children are removed one after another

apparently for no fault of his; friends and servitors either desert him for good or turn rebels; and even his cash-chests are found burgled to his dismay or wonderment. This shifting, therefore, of the centre and range of his love from consort to mammon, this hopping from one spoke of the wheel of Karma to another, did him no good; and when after these shocking disappointments in the shape of the unexpected dissolution of these highly-prized relationships, his affection rests finally on his double-cased tabernacle, mind and body, even that becomes diseased or worn-out as an effect of time and is soon ready to mock at and dupe him. It is now desolate and stands among the wreckage and havoc of this storm created by Māyā. He questions to himself, "How dare my erstwhile companions leave me ? Should they not serve me ?"

But the answer is, No—an emphatic No! They should not and did not. They served each other and his tabernacle to boot; for, was it not one amongst them, the unfortunate flotsam ? They ministered to the needs, whims and idiosyncrasies of his body, which has served none, but always enjoyed service from others. His body is an alien thing also; for is it not material while he is spiritual in essence ? He, therefore, kept company with alien stuff and all its compeers in their own domain, which is a foreign land, an alien soil to him, and is now broken-hearted and even wails over his wreckage.

Fallen Jiva's conception of Bhukti and Mukti.

Everything in this way slipped between his fingers. The confused and bewildered Jīva now realizes that he had established relationships with only fleeting phantoms, the products of the Illusory Potency of the Godhead which is Māyā, and that his love is simply wasted over them. His case is evidently that of misjoinder, Duryoga as I have submitted. What should he do now ? By way of lording it over in this world, he had, to his bitter experience, run and finished the triangular race in the fulfilment of Artha and Kāma with the aid of Dharma, and he wants no more of it now. As Māyā, in her infinite mercy and by way of serving the will of her Lord, has freed him from several of his encumbrances, the Jīva now exerts to free himself from the rest also of his own accord and in his own way, so that he might be spared the bondage of this world. He seeks this kind of freedom, Mokṣa or Mukti; for he now sincerely believes that in it lies his everlasting felicity. We know that Jīva is a creature of love, a child of Rasa which is God. This mellow quality in him is always in search of self-expression and expansion by being joined to an object which can serve both as a prop and promoter thereto. His erstwhile mundane relationships which have taught him so severe a lesson, now lead him to think that objects with form, differentiation, personality, limitation, manifestation, division and the like are sources of eternal misery, and that a state which is a negation of this description must therefore be a source of eternal felicity. So he now dissociates himself, seeks Viyoga from those objects and commences his search for this just-mentioned state, which in fact is that of the formless, non-differentiated, impersonal, infinite, non-manifestive, indivisible and secondless Brahma, which is the Greater Principle or Residual Entity sought by the process of elimination of all mundane features. And when he joins himself to such a state, he finds himself in a supportless spiritual void having attained oneness, Kaivalya, as the result of the cessation of worldly miseries due to his severe withdrawal from all mundane associations. Rasa cannot flourish

in a void and is now in a state worse than non-existent. So Jīva feels himself annihilated as it were, as he has now attained to a state which is of the form of a slight negative bliss due to the temporary abeyance of his temporal ego. Perhaps he prefers his former condition to this forced state of so-called freedom.

The penitent Jiva.

So the restlessness of the Jīva now knows no bounds. He had by now tasted the fruit of his longings both for enjoyment as well as freedom and found that both are faces of the same coin. He feels quite helpless and cries out in dismay for God and His alms of Love. Though God, to use the words of the Bible, is "impartial and All-Love", he expects on the part of the Jīva an offering of a "broken and contrite heart with mercy and truth in its inward parts and tears of repentance in the eyes." It is only then that God's solicitude for him transcends all bounds. "A woman may forget her suckling child, but God will not forget the man of contrite heart. God will answer him before he calls and while he is yet speaking, God will hear."

To save such a soul from being hurled into the abyss of eternal affliction and disappointment, the Lord now hastens to depute from His own Kingdom one of His own, who is competent to transmit news of transcendence for approaching the miserable and wailing Jīva and to show him the true path to deliverance. This saintly Master, Guru-Deva, out of compassion for him, will thus address him with words teeming with love and affection.

Saint's solicitude for the fallen Jiva.

"My child! You are not of this world. You are a spiritual entity and belong to the transcendental realm. Your eternal function is service to the Godhead, for which you are essentially fitted, being endowed with spiritual mind and senses as a chip of the Divine Block. But your atomic nature which is responsible for your limited cognition and narrow vision had developed in you the mood to lord it over even while you were with your Father in His own Kingdom. When by the undue exercise of your free will, you had decided to give free play to your enjoying mood, the Lord in His infinite mercy, had to provide you with this sphere with all its planes and contents in Māyā. You have found out by experience that this sphere is more a house of correction than a place of enjoyment for a Jīva. Service to the All-Love is the watchword of all objects in the spiritual realm including Jīvas in their natural mood, who are much more related to God by the eternal and spiritual tie of kinship such as servant, friend, parent and consort. But these very entities in this perverted realm appear to the Māyā-tinted eye of the Jīva who had descended for lording it over here as objects for his own enjoyment although himself and those objects were by their very inception meant for the service of the Lord in spite of their Mayic colouring.

"You were in a state of Yoga when you were with the Lord in His own realm. Your Viyoga commenced the moment you developed an aversion for Him and His service and took definite shape when you had descended to this sphere. Your identification with your material mind and body, which are the gifts of Māyā for your worldly enjoyment, was the beginning of your Duryoga, misfortune. As such, yourself and all mundane objects are under the sway of Māyā, the controller of this vast prison-house of macrocosm. She and every object in her sphere including your body and mind which are her own products, are there only to do the will of the Lord. Of all the things under her control, you are the only entity vested with a free will. When by

its abuse, you desired to have your own will here, neither Māyā nor her Lord ever tried, for obvious reasons, to interfere with it. But remember that even your mind and body are not helpful to you in doing your will as they never belonged to you and are there only to do the will of the Lord under the direction of Māyā. You may feel pleasure if by chance your will has worked in the direction of God's will; but human experience goes to prove that there is more of clashing of wills than of harmonization, and that in consequence Jīva has more of suffering to his credit than pleasure. The very fact that your relationships with the so-called consort, parent, child, friend or servant had been a source of ultimate misery and lamentation to you, clearly proves that your will was of no avail, as they never served your will but performed only God's will. So your relationships are wrong and misconceived. God is your only relation. That you are related only to Him and nothing else is the real knowledge, Jñāna, you have to aspire for. The so-called consort and others and all your so-called belongings, including your own body and mind, and yourself also are His servants, to be always at His disposal to do His will. The free will you have inherited from the Lord is as atomic as your nature or cognition and the fact that it could not decide properly, even while you were in the transcendental kingdom, to save you from these pitfalls of disappointments and miseries, is proof positive to indicate that for its proper exercise it always requires the direction of God. So it is for your own good that of your own free will you should subordinate your free will to the free will of God.

"Think no more that you are a master. In fact, you were never so. You have served God while in the transcendental sphere, and your erstwhile companions while here. You should not complain against them or any object in mundane creation, but should on the other hand feel obliged to them ; for they served as your eye-openers and they verily belong to the sphere above, though you find them in wrong positions in the sphere below. If you view this world with the eye of knowledge, everything will appear to you to be serving Him, and to fly towards Him, being attracted by Him, the Divine Magnet, Kṛṣṇa.

"Re-establish, therefore, your relationship with Him—for that is real Yoga—and bind yourself back to Him ; for that way lies real *Religion* even in its literal sense. Do not get yourself enmeshed once again in the network of Bhukti, nor try to achieve Mukti by seeking reciprocation to your Rasa either in a dry and barren spiritual void, or as some say, in an Impersonal Something. It is Kṛṣṇa, the Transcendental Person, the Fountain-head of all mellow qualities and the mainstay of that Impersonal Something, viz., Brahma, which is identical with the intense glow of the person of that Divine Person, that really reciprocates your Love. The mundane relationships that have told very hard on you are but unwholesome reflections of those wholesome relationships which a Jīva in his pure state is privileged to develop in respect of Kṛṣṇa, the All-Love. You can seek Yoga with Him in any or all of those relationships and make amends for your wrong conduct."

The first stage o Yoga.

The Jīva being thus so patiently enlightened by the Guru-Deva, now becomes a spiritual novice. He no longer longs for the enjoyment of the mundane realm, nor for freedom of the form of self-annihilation in a spiritual void or an Impersonal Something. His restlessness ceases altogether by now, and as its result,

he finds peace or Śānti at the outset in truth learned from his Spiritual Master that the Object of his adoration is no longer Impersonal but Personal. But Kṛṣṇa to him is not yet a well-defined personality. Either He is of the hazy definiteness of Paramātmā, who is His own manifestive Subjective Portion or of Brahma with some distinguishing features. And when the novitiate develops attachment, Rati, for such a Personal God, the same is known as Śānta Rati or Rasa. Śānta Bhakta has no strong faith in the Eternal Personality of Kṛṣṇa. So his attachment is of a mediocre type as there has not yet been established any reciprocal relationship with any definable Spiritual Personality. Ṛṣis such as Sanaka and others can be cited as examples of this kind of devotional union or Yoga.

The second stage.

The second stage of Yoga in Divine Love is reached when the above-stated Rati mixed up with Ullāsa, zeal, becomes Prīti, which creates an exclusive Love for Kṛṣṇa and a strong yearning to be united with Him, and utter repulsion for everything other than Kṛṣṇa. The idea that Kṛṣṇa is my own, added to Prīti, converts it into Prema. This will then cause to develop in the Sādhaka the assumption that "God is my Lord and I am His servant." This kind of union or Yoga of the servant with His Lord is the feature of what is known as Dāsya Rasa. Garuḍa and Hanumān are memorable examples of this kind of devotional union or Yoga.

The third stage.

The third stage of Yoga in Divine Love is reached when the last-mentioned Prema becomes Praṇaya by the addition of a dose of Viśrambha, confidence, to it. Here commences the relationship of natural friendly love with Kṛṣṇa. This is the nature of what is known as Sakhya Rasa. In Praṇaya, the idea of inferiority and respect vanishes completely and the same is now known as Viśrambha Sakhya, confidential friendship. The devotee now approaches God as His equal. He plays with Him, sleeps with Him and cannot remain without Him. While playing, both may lay a wager to the effect that he who wins will have to be carried on the shoulders of the losing party. When Kṛṣṇa loses, He is compelled to carry the winner on His shoulders. Śrīdāmā and Sudāmā are striking examples of this wonderful kind of devotional Yoga or union.

The fourth stage.

The fourth stage of Yoga in Divine Love is reached when Praṇaya is turned into Māna by the addition thereto of the idea that Kṛṣṇa is my exclusive and dearest object of Love, and when Prema expresses itself as Sneha owing to excessive melting of the heart. Here commences the relationship of son and parent between Kṛṣṇa and His devotee. This stage known as Vātsalya Rasa is marked with too much weeping for Kṛṣṇa, want of satiety with communion and an intense longing for constant attendance on the interests of Kṛṣṇa. The Lord is now a restless, playful and hard-to-please child, and in consequence an object of constant care and vigilance to His parents, who are now all attention to Him, instantly supplying all His childish wants and demands. They feed Him, dress Him, render medical aid when He is found indisposed, sing lullabies to Him to make Him sleep and keep a vigil over Him while asleep. Their thoughts are always with Him and they do nothing that is not for their child. They imagine all sorts of dangers to Him when there were really none and think Him lost when He is out of their sight even for a fraction of a second. They chide Him and even threaten Him for His wrong doings, and at the same moment they get

extremely anxious lest He should be over-frightened and so they take Him in their lap, caress Him and kiss Him. This service of the votary, which claims a superior position over his Lord, thus becomes a thoroughly complete and delicious one. The service of Nanda and Yaśodā is an ideal illustration of this supreme kind of devotional Yoga or union.

The fifth stage.

The fifth and final stage in Divine Love is reached when Sneha by the addition of desire thereto develops into Rāga, at which stage the devotee feels that a moment's separation from his Lord is unbearable and worse than death to him. Here commences the relationship of consorthood between Kṛṣṇa and His servant. The distance between the Lord and His servant which is distinctly visible in Śānta and Dāsya stages and indistinctly visible in Sakhya and Vātsalya stages now becomes completely extinct.

The spiritual conception of male and female.

We should remember that in our spiritual life, there is no dividing line separating the Jīvātmā from his senses as master from property, and as such the whole thing is the sole property of his own Master, Kṛṣṇa. But in the fallen state, we claim possession of our senses, which are then conceived as different from us, and want to serve ourselves by means of our senses, although in so doing we only serve our senses; for, the constitution of a Jīva is such that it can offer, but cannot receive, any service. But this delusion that we are proprietors of our senses makes all of us, irrespective of our sex, males, *i. e.*, masters and enjoyers in the spiritual sense, although by constitution we are not masters but servants. The female principle in the form of subordination to the male is the real fact of our spiritual existence, and this is developed in those who could realize that nothing including themselves belongs to themselves, but that everything, themselves as well as their senses, belongs to Kṛṣṇa. To them, Kṛṣṇa is the only Male and everything else is a female, *i. e.*, an object intended for His enjoyment. The male-consciousness befogging the votary in the course of the services rendered by him in the stages from Śānta to Vātsalya, which naturally savours of egoism even though in a smallest measure, entirely melts away at the dawn of this highest spiritual knowledge, and the worshipper is now a female, a consort of Kṛṣṇa. Nothing can divide the servant from her Lord now. She serves Him with everything including her body. She lives for her Lord and dies for Him. There is nothing which she cannot do to make Him happy. His weal and woe are her own. She is incapable of enjoying a thing which is not a source of enjoyment to her beloved Lord. She enjoys to see Him enjoying. She takes pleasure in wearing a jewel if that pleases Him. In open arms she receives death if that be a service unto Him. She finds happiness even in the distress felt in the absence of mutual interview with her Lord. The Rāga which she had developed enables her to see her Lord as new at every moment and the recurring renewed newness also of this Rāga transforms the same into Anurāga in no time. Reciprocal subjection and an intense longing to be with her Beloved wherever He may go are the main features of this love-knit union of the Lord and His votary. As Śri Rādhikā and other Gopīs, spiritual milk-maids, represent this type of votaries, this love, known as Madhura Rasa, is named after them as Gopī-Prema.

Krishna, the Servant and Krishna, the Master.

It is the will of Kṛṣṇa that when He wants to be known to His servant, He will make Himself known to the servant in the form in which the latter can recognize his Master. With this end in view,

Śrī Kṛṣṇa becomes His own servant, in whose heart He appears again as Master. Our Śāstras declare that this serving counterpart of Śri Kṛṣṇa is called Rādhikā, who is the female serving principle having Her activities in the topmost segment of the transcendental sphere known as Goloka or Vraja, while that serving counterpart of His which does not eschew male-consciousness and which serves as a guiding principle in the aforesaid stages of Devotion covering upto and including parental affection, Vātsalya, is known as Baladeva, the Lord constituting Himself as His own superior in the form of an Elder Brother in justification of the superior position over the Lord claimed by His servant for tasting the deliciousness of parental affection.

The wholesomeness of Gopi-Prema.

Rādhikā is the Ecstatic Potency of Kṛṣṇa and the premier milkmaid, Ādi-Gopī, of Vraja. Other Gopīs are mere extensions of Her own self and are there to provide amorous pastimes to Kṛṣṇa along with Her. Such being the wholesome interrelationship between Kṛṣṇa on the one part and Rādhikā and Gopīs on the other, who are exceptionally His own by being His direct constituents, it is idle to speak of unconventional amorous love and its frank sexual abandon in respect of the service-activities of Vraja as whatever relationships the spiritual Gopīs might have established with Kṛṣṇa in the forms of Swīya, Parakīya, and the like are nothing but the corresponding sentiments on their part assumed for enhancing the inconceivable sweetness of loving service obtained on this super-excellent plane of the spiritual realm. It is ridiculous to import sex-ideas of mundane life into this wholesome region of pure Divine Love.

Mahayoga.

So Gopī-Prema is super-excellent and its culmination is seen when the aforesaid Anurāga develops by leaps and bounds into a wonderful state, which is akin to madness as it were, and which is known as Mahābhāva. Rādhikā, the premier Gopī, is the sole possessor of this inconceivable and indescribable state of spiritual exhilaration, and this is the great uniting tie that brings about the inextricable union, Mahāyoga, of Kṛṣṇa, the servant with Kṛṣṇa, the Master. Extremely fortunate, therefore, is the votary who has succeeded in the realization of this rarely attained Gopī-Prema.

Such is the Yoga in Divine Love and such are the stages in that wonderful Yoga. Even now a fringe of the teaching is touched, and the gentle reader will kindly bear with me for that.

How can one have Peace?

By loving God, and by having true faith in Him. You cannot have it at the very beginning. At first there must be great restlessness; your heart will be full of anguish at not having yet realized the Lord. But it is all right; the more thirsty you are, the better you will relish water. You must create restlessness, if there is none. When men no longer find any joy in the world, they feel restless and then they are attracted towards God.

—*Swami Brahmananda.*

Prema-Yoga.

(1)

Mysterious are the Līlās of Śrī Kṛṣṇa. It is impossible to understand them unless one loses oneself in His Love. He reveals His secrets to His lovers alone. And, to be in love with Him is no joke. The Divine Love springs only when all worldly attachments have been shed. Here is a story which shows how deep is the Love of Śrī Kṛṣṇa for His beloved ones. He was at Dwaraka at the time. The memory of the Gopīs still haunted His mind. The queens at Dwaraka grudged this partiality of their Lord for the rustic milkmaids of Brindaban. Therefore, with a view to prove the supremacy of the Gopīs' Love, Śrī Kṛṣṇa, the Divine Sporter, arranged a sport and suddenly feigned to be sick. The malady appeared to be of a serious type, and a peculiar medicine was prescribed for the illness by the court-physician—who was Śrī Kṛṣṇa Himself—who appeared in this form to treat His other Form lying on sick-bed. If Śrī Kṛṣṇa would take the dust of somebody's feet he would be all right. But who would dare give the dust of his feet to the Supreme Lord of all the worlds? All the queens were requested to offer the dust of their feet so that Śrī Kṛṣṇa might be cured but none consented to do so for fear of eternal hell. Even Rukmiṇī and Satyabhāmā felt horrified when the proposal was made to them. Devarṣi Nārada was summoned and commissioned to bring from whatever quarter he could the dust of feet of somebody and thus save the life of Śrī Kṛṣṇa. The Devarṣi approached all human beings he met with and then the gods and goddesses, but to no purpose. He returned unsuccessful to Dwaraka, wan and depressed. In the last resort he was asked to go to Vraja, and try the Gopīs. Nārada did not receive the command with enthusiasm, for he was confident that nobody would care to comply with a request so queer as that. But, as it was a command from the Lord, he had to go.

That Nārada had come from the beloved Hari was the happpy tiding which soon spread from lip to lip among the Gopīs of Vraja. Śrī Rādhā along with Her friends made haste to assemble round him to hear about the Beloved. They learnt from the Devarṣi that Śrī Kṛṣṇa was ill and began to feel extremely miserable. With an anxious heart they enquired if there was no physician available at Dwaraka to prescribe any medicine for the malady.

"Oh yes", said Nārada, "there is an expert physician who has prescribed a remedy. But it is not easy to procure the medicine. I have roamed in all the three worlds, but have failed to get it. The medicine lies with every individual in this universe, but no one agrees to part with it—that is the tragedy."

"But we will certainly give if we have got it; tell us at once what it is."

"I dare say you won't."

"Don't say so please. There is nothing we cannot part with for His sake. He is so dear to our heart."

"All right. When you insist on knowing it, I shall tell you what it is. It is the dust of your feet. Will you give it for Him? He will be immediately cured if He gets the dust of your feet; that is what the physician has prescribed."

"O that's nothing! Take as much of dust from our feet as you like."

"Have you no fear of hell at all ? Have you forgotten that you offer the dust of your feet to Bhagavān Śrī Kṛṣṇa, the Lord of all the worlds ?"

"How simple you are, Nārada! Don't you know that Śrī Kṛṣṇa is our heaven and hell, life and death ? It matters not if we suffer perdition and he is cured instead. We most heartily court such a hell. You seem to be unaware of the fact that He has already killed Narakāsura. Little do we care for tortures of hell or sin. Our sole care and anxiety is that our beloved Śyāmasundara should be happy. Ah! could you see within our heart! We are dying by inches due to our separation from Him and in that lingering death lies our life."

Nārada was bathed in tears of love. He took the sacred dust of the blessed feet of Śrī Rādhā, besmeared his head, eyes and bosom with a part of it and tying up the rest in his napkin, left for Dwaraka. Dwaraka bubbled with joy to see Nārada returning, more purified than ever before, as he had bathed his body with the sacred dust of Śrī Rādhā's blessed feet. Śrī Kṛṣṇa took the same dust and was instantaneously cured. The queen-consorts were astounded to see the unfathomable depth and infinite sweetness of the Love of the Gopīs, and now they realized why Śrī Kṛṣṇa absolutely forgot Himself whenever there was a talk about the Gopīs.

(*Ujjvala-Bhārata*)

(2)

It was a lovely night. Śrī Kṛṣṇa was resting in His palace at Dwaraka. Rukmiṇī, Satyabhāmā and other queens were shampooing His sacred feet and doing such other services. Śrī Kṛṣṇa suddenly cried aloud, "Rādhā! Rādhā!" in a state of dream and began to weep. When this went on for some time, Śrī Rukmiṇī Devī awoke Him by shaking His feet. He felt somewhat abashed and fell asleep again. But the queens were astonished to learn that He had some other woman in His heart inasmuch as even in His dream He was haunted by the thoughts of her love. Who was this charming and blessed damsel ? Śrī Rukmiṇī said she had heard about a cowherd-girl, Rādhā by name, of Brindaban. It must be she who had captivated the heart of Śrī Kṛṣṇa, who could not afford to forget her even in His dreams. Satyabhāmā was somewhat inquisitive by nature and as such she decided to ask Mother Rohiṇī about it. She passed the night in utter anxiety and restlessness. On the following morning when Śrī Kṛṣṇa went out to attend His Court, the queens assembled round Rohiṇī Devī and started their enquiry about Śrī Rādhā, as to who she was and how she had cast such a spell of magic over Śrī Kṛṣṇa. The mother was reluctant to describe the sport of Love of her Divine Child, but the queens were not to be put off. Subhadrā was deputed to be on guard at the door of the inner apartments so that nobody could enter during this recital of the Līlā of Vraja. Not even Balarāma or Kṛṣṇa was to be admitted. This order was carried out to the letter, when Mother Rohiṇī described the Vraja-Līlā of Śrī Kṛṣṇa and the queens heard it with rapt attention.

When this was going on, Balarāma and Śrī Kṛṣṇa felt somewhat uneasy in their Court. When the stream of Divine Love flowing through the inner apartment gathered sufficient strength and momentum, they could no longer restrain themselves and ran towards the inner apartments. But to their great surprise and dismay they observed Subhadrā on watch at the gate allowing nobody to enter. They, however, stood

spell-bound at the gate and began to overhear the blessed Līlā of Vraja and, overpowered with Love, began to shed profuse tears. Subhadrā also gave way to the onrush of the Divine Sentiment and lost consciousness of the external world. When the Love of Śrī Rādhā came to be the topic of the discourse, Balarāma's body melted in the intensity of the Divine Sentiment. And when the story came to a description of 'Mahābhāva', *i. e.*, Śrī Rādhā losing Herself in Śrī Kṛṣṇa and Śrī Kṛṣṇa losing Himself in Śrī Rādhā, Śrī Kṛṣṇa Himself began to melt. Even Subhadrā melted due to the intensity of Divine Love. The three got merged in the ocean of Śrī Rādhā's Love, and became like images of stone. They lost all power of speech and all movements of the body. The hands and feet melted and disappeared up to the wrists and ankles. Even the Sudarśana Chakra melted and lengthened, out of Love. Such is the power of Śrī Rādhā's Love !

It was at this very time that Devarṣi Nārada came to Dwaraka to have a Darśana of Śrī Kṛṣṇa. He proceeded straight to the inner apartments and was dumbfounded to see the Lord standing at the gate in such a state of self-forgetfulness. He had never seen Him in this Form. When Mother Rohiṇī changed the topic of discourse, Śrī Kṛṣṇa, Balarāma and Subhadrā were awakened to their normal senses. Devarṣi Nārada then began to offer his prayers to the Lord and implored Him to tell him what had made Him assume that Form. The Lord related the whole story in detail and being pleased with Nārada felt disposed to grant him a boon. Thereupon the Devarṣi imploringly said, "O my Lord, if you are so kind to me, let Thyself, Śrī Balarāma, Subhadrā and the discus Sudarśana remain on earth in the selfsame forms as I see before me. This will be an ocular demonstration to people of Your Supreme Love for Your beloved ones !" Śrī Kṛṣṇa granted the boon and even today we may see Him, Śrī Balarāma, Subhadrā and Sudarśana in that very form at the Nilachala Kshetra, Puri.

—A Mahatma of Brindaban.

(3)

Once Śrī Rādhā Rānī along with Her friends came to the Siddhāśrama for a holy bath. Śrī Kṛṣṇa also along with His queens arrived there. The queens had heard so much about Śrī Rādhā from the lips of Śrī Kṛṣṇa that out of curiosity they went to see Her with the permission of Śrī Kṛṣṇa. Śrī Rādhā was glad to meet them and received them warmly. Addressing the queens, She said—"Sisters, there is only one moon, but innumerable chakoras love her and feed on the moonbeams. There is only one sun, but we all share his light. Similarly, there is one Kṛṣṇa, and we are all His devotees."

चन्द्रो यथैको बहवश्चकोराः
सूर्यो यथैको बहवो दृशः स्युः ।
श्रीकृष्णचन्द्रो भगवांस्तथैको
भक्ता भगिन्यो बहवो वयं च ॥

The queens were deeply impressed with the high nature, character, beauty and behaviour of Śrī Rādhā Rānī and taking Her to their residence offered Her due respects. After the meals Śrī Rukmiṇī offered Her a cup of milk. Thereafter Rādhājī retired to Her own place and Rukmiṇī, as usual, went in to shampoo the feet of Her Lord; but she was shocked to notice so many blisters on the soles of His feet. She showed these blisters to the other queens. When Rukmiṇī asked Śrī Kṛṣṇa about the cause of those blisters, Śrī Kṛṣṇa at first evaded the reply. But when She persisted, He had to reveal the secret at last. He said :—

अद्योष्णदुग्धप्रतिपानतोऽङ्घ्रा-
वुच्छालकास्ते मम प्रोच्छलन्ति ।
मन्दोष्णमेवं हि न दत्तमस्यै
युष्माभिरुष्णं तु पयः प्रदत्तम् ॥

In the lotus of Śrī Rādhā's heart lie My lotus feet fastened with the tie of Love. Not even for a moment do My feet leave Śrī Rādhā's heart. You gave Her a cup of milk which was extremely hot and Śrī Rādhā accepted it as an offering of Love. But as the hot milk reached Rādhā's heart, My feet lying there got burnt; hence the blisters.

Satyabhāmā, Rukmiṇī and all other queens got bewildered to learn about the depth and intensity of Śrī Rādhā's Love and they realized why Śrī Kṛṣṇa loved Rādhā in preference to His queens at Dwaraka.

The Supramental Yoga of Sri Aurobindo.

BY ANILBARAN ROY.

The reason why people find it difficult to understand Sri Aurobindo's Yoga lies in the fact that though it is based on the ancient spiritual teaching of India, it is still a new thing; it is not what people ordinarily understand by Yogic Sādhanā, and it is not a mere repetition of any of the great ancient systems of Yoga, which are still practised in India. Truth is one and eternal; but this one Truth has many forms, many aspects, and it is not possible that all these will be taught by one person in one age or be entirely embodied in any one Scripture. It is for this reason that Prophets, Vibhūtis and Avatāras appear from age to age and reveal truths suitable to the place and the time and the stage of evolution already reached by humanity. So those who say that their Scripture alone contains all the Truth or that there is nothing else to learn or follow than what was taught once by their Prophet or Teacher, are certainly mistaken. It is a happy thing that mankind has now to a large extent outgrown this narrowness and intolerance. It is now admitted generally that as in the biological world there has been an evolution, so in spiritual Sādhanā also there has been a gradual development and evolution. If we briefly consider the line followed by this evolution in India, that may help us to understand more easily the teaching and work of Sri Aurobindo.

The Vedic seers of ancient India discovered behind this apparent world of ours a world of the gods and saw that through an intercourse and interchange with the gods human life could be perfected and divinized even on this earth and that that was the true destiny of man. The civilization and culture of India started from a spiritual perception of this truth and it has been evolving through the ages in diverse ways towards its ultimate realization. The life that man is living now, which is full of the dualities of joy and sorrow, life and death, light and darkness, which is aptly described as "the sea of death-bound existence" has to be transcended, man must find his true life and immortality somewhere else. But where? It is in answering this question that different schools of philosophy and spiritual discipline have arisen in India. The upward movement of man must be towards a life in the Divine, man must unite consciously with the Divine from whom he has emanated into this world and losing touch with whom he has fallen into this sea of sorrow and death; the various systems of Yoga are various methods and ways of arriving at a union with God, and they differ according to the difference in the

conception of the union. Those who regard the dissolution of the individual soul in the silent, inactive, impersonal, Nirguṇa Brahma as the true goal adopt the path of knowledge; those who regard the highest reality as a personal being, Saguṇa Brahma, take Devotion to Him as the highest path which will enable the individual soul to live in eternal ecstatic union with the divine Beloved in some supra-cosmic plane of existence, in Goloka or Vaikuṇṭha; and those who regard this earthly existence as a means of divine manifestation, the manifestation of the infinite Sachchidānanda under terrestrial conditions, and this human life as a vehicle of that manifestation lay stress on work as a great power of transformation. In Vedic Sādhanā these paths were not so trenchantly separated from each other; they became separate and even conflicting as people came to lay stress on different aspects of the one integral truth of which the Vedas speak.

As we come farther away from the Vedic age, we find spiritual Sādhanā in India taking a definite turn towards renunciation of life and asceticism. The Vedic Ṛṣis wanted to transform human life into something divine and spiritual; but afterwards this attempt was given up as something impossible. Worldly life was considered as something essentially false and evil and liberation was sought either in the silent Brahma or in some supra-cosmic existence. The *Gītā* made a new and profound synthesis of all Aryan spiritual culture. It showed that knowledge and work were not two conflicting paths. Knowledge is indispensable for rising above the present mode of existence; but work with knowledge is also necessary if we want to transform this life into something divine. As a bird takes the help of two wings to fly so the soul of man rapidly marches towards the goal by a subtle combination of work and knowledge; and the *Gītā* showed that both of them found their highest fulfilment in Love and Devotion to the Divine. The *Gītā* regarded this triple path in its integrality as the best means of reaching perfection; also it held that in order to attain perfection, man need not leave this earthly existence. Here in this body even before death—*Prākśarīravimokṣaṇāt* one can rise to the divine consciousness, and divine nature, Sādharmya. Perfection really means a new birth in a higher consciousness and living and working in that consciousness, Divya Janma and Divya Karma; the Divine Himself incarnates in the human body to show by a concrete example that this human body can be made a vehicle of divine life and divine work.

Arjuna, appalled by the terrible nature of life and work as typified in Kurukshetra, wanted to give up both and take up the life of a Sannyāsī; Śrī Kṛṣṇa began the teaching of the *Gītā* with a sharp rebuke to Arjuna for his unmanliness. One has to face the evils of the world like a true warrior and conquer them, *Jitaḥ Sargaḥ*, and enjoy a prosperous kingdom, *Rājyam Samṛddham*, on this earth. He explained that desire and egoism are the roots of all evil and that true Vairāgya or Sannyāsa consists in inner renunciation of these things; and for this it is not necessary to give up work, on the contrary this can be best practised in the midst of life and work, which is really the true field of the evolution of Dharma, *Dharmakṣetre Kurukṣetre*. The people of India, influenced as they were by the teaching of Buddhism and even more deeply by the Illusionism of Śankara and at the same time overtaken by a temporary decline of the life-force in the race could not receive properly this high and wholesome teaching of the *Gītā*. Regarding this world as an illusion and work as the cause of bondage to this death-bound existence, they lost all zest in life and

work and that eventually led to their utter decline and downfall.

It is true that the Tantra grasped at the Vedic idea of the divine perfectibility of man, and was in some respects more bold and forceful than even the synthesis of the *Gītā*,—"for it seizes even upon the obstacles to the spiritual life and compels them to become the means for a richer spiritual conquest and enables us to embrace the whole of Life in our divine scope as the Līlā of the Divine." But Tantra also could not fully free itself from the world-shunning tendencies of the Vedantic schools and on account of certain of its developments, which seemed to make a method of self-indulgence, a method of unrestrained social immorality, it fell into discredit and could not exert much influence on the life of the people, though some of its elements have been adopted in the popular Śakti cult of Bengal.

In this way many and diverse have been the spiritual paths followed in India from age to age. No spiritual discipline is found anywhere in the world, of which India has not made a thorough experimentation. And thus an atmosphere has been created in India, which is most suitable for spirituality. It is not that all Indians are spiritualized or that they live a spiritual life; but a long civilization and culture based on the highest spiritual conceptions has given them such a mentality as can be easily, turned towards a spiritual endeavour, and that is what is really meant when it is said the Indians are a spiritual people. But on account of this leaning towards spirituality, which has usually meant the renunciation of life, India has suffered very much in worldly affairs and has fallen much behind the other peoples of the world. And for this very reason the spiritual heritage of India has been very much disparaged, even by many of her own people in modern times. When India came into close touch with the modern world, and the Western people with their indomitable energy and insatiable desire to dominate and enjoy the world established their rule in India, many Indians, especially of the higher and leading classes, were carried away by their enthusiasm to follow the Western mode of life in all respects. That was a very critical and dangerous period for India. Robbed of her political freedom, ruthlessly exploited in the economic field, losing touch with the core of her spiritual heritage and clinging to the outward shell, India showed signs of disintegration and death in all fields of life. On the other hand there was the vivid ideal of Western civilization and culture held before her eyes. When India was about to give up her Swadharma in the dangerous pursuit of alien ideals, at that most critical moment appeared Sri Ramakrishna Paramahansa. He proved by positive spiritual experience the truth of the different systems of Yoga practised in India. He showed that the spiritual heritage of India contained within it infinite power and possibilities and that it was with the help of this spiritual Sādhanā alone that man could really fulfil his life and destiny. When India was being flooded with Western thought, Swami Vivekananda, inspired by the teaching of his Master, delivered the spiritual message of India standing at the very centre of the materialistic civilization of the West. After many ages began again India's conquest of the world at a time when she was the weakest in material power. When Vivekananda thus replied to the attack from the West by a counter-attack, a new era began in India. She again turned to the true source of her power in spirituality and rediscovered her soul; as a result there was a new outflowering of life first exemplified in

the all-round renaissance in Bengal which "respiritualized itself, forced the whole world to hear of its great spiritual personalities, gave it the first modern Indian poet and Indian scientist of world-wide fame and achievement, first made India begin to count again in the culture of the world, first, as a reward in the outer life, arrived at a vital political consciousness and a living political movement not imitative and derivative in its spirit and its central ideal."

Ramakrishna seized upon one Yogic method after another and extracted the substance out of it with an incredible rapidity. He showed that the Vedantic triple path, the Tantra, the Vaiṣṇava mode of Sādhanā, even Islam and Christianity, "all sects are forms and fragments of a single integral truth and all disciplines labour in their different ways towards one supreme experience." He thus showed the essential unity of all Yogic disciplines; but a great synthesis of the powers and potencies of all these methods on the basis of this essential unity—that is what has been achieved in the integral Yoga of Sri Aurobindo. It has been effected by "neglecting the forms and outsides of the Yogic disciplines and seizing rather on some central principle common to all, which will include and utilize in the right place and proportion the particular principles, and on some central dynamic force, which is the common secret of their divergent methods and capable therefore of organizing a natural selection and combination of their varied energies and different utilities."

An integral view of the goal of spiritual Sādhana has necessitated such a synthesis. Sri Aurobindo does not regard this world as an illusion or as something essentially evil or imperfect, which we must give up in our search of true perfection and bliss. The individual soul is an eternal portion of the Divine, whose nature is Sachchidānanda, and it has descended into the darkest material existence so that it may be turned into the stuff of a new manifestation—a manifestation of the infinite Sachchidānanda under the conditions of terrestrial existence. That explains the many heavenly dreams man has been seeing from ancient times—the dream of conquering disease, old age and even death, the dream of replacing the present life of egoism and strife among men by a universal reign of peace and harmony and love and beauty, thus bringing down the Kingdom of Heaven or the Satyayuga on the earth. But all the efforts of man to realize these great ideals have failed on account of the imperfections of his vital and physical nature as well as the imperfections of the mind itself, which is the highest faculty as yet evolved in terrestrial life. The human mind can form ideals of the True, the Good, the Beautiful, but finds the inertia of the body and the desires and passions of the vital insuperable obstacles to their realization, except in very faint imitations. It is for this reason that spiritual Sādhana has tended towards giving up this physical life and searching perfection in some supra-physical existence. But if the world be a manifestation of Brahma, matter itself cannot be anything else; indeed the Upaniṣad speaks of Matter being Brahma; then it follows that Sat, Chit and Ānanda, being, consciousness and bliss are involved in it and are waiting for manifestation. And that is the real meaning and purpose of terrestrial evolution, of which modern science has given us a very imperfect account. Matter has evolved life and life has evolved mind, and now mind is trying to evolve a higher principle, to which Sri Aurobindo has given the name of Supermind, but which was known to the ancient seers as the Vijñāna.

Only when this higher principle has evolved, all the problems of human life can be solved and man can attain that divinity for which he is destined. Until that happens spiritual Sādhanā can only lead to some sort of spiritualization of the mind leaving the vital and the body untransformed, thus necessitating the eventual giving up of the bodily life as an obstacle to spiritual realization. By mental and moral discipline one can have some control over the senses and desires and live a Sattvic life of peace and mental clarity; but its achievements fall short of our highest spiritual possibilities, and even then they are in themselves precarious; for at any moment a Sattvic man can be overtaken by Rajas or Tamas, which always lie in wait biding their time. How far a man can rise by mere mental and moral discipline is best exemplified in our day by the lofty character and personality of Mahatma Gandhi. He has taken certain mental ideals such as non-violence, celibacy, poverty, and has undergone a strenuous Sādhanā to mould life according to them. But after life-long endeavour and experimentation he, like Tolstoy, has come to the conclusion that embodied man can never reach perfection in these things, and that one can have a fall even with one foot in the grave. The *Gītā* also has said the same thing- "Even the mind of the wise man who labours for perfection is carried away by the vehement insistence of the senses, O son of Kuntī." (II. 60).

Mahatma Gandhi has given the advice that one should keep constant and strict watch on oneself so that there may not be any attack or fall. But how many can live keeping such a constant guard on themselves? So the aim of spiritual discipline should be to transform the whole nature, mental, vital and physical, in such a manner that there will be no more chance of a deviation or a fall. Ramakrishna gave a nice example to make this clear. A brass vessel has to be constantly cleaned and polished, otherwise it becomes dirty; but if it can be once turned into gold, all this trouble becomes unnecessary. How this brass vessel of human life can be turned into gold—that is taught by Sri Aurobindo's Yoga.

The higher animals are sometimes trained to perform intelligent acts like human beings. But whatever be their training, animals can never acquire the powers which men possess as a matter of course on account of their higher evolution. Human powers acquired by animals can at best be only poor imitations. Similarly, the powers acquired laboriously by men by various moral and spiritual disciplines throughout the ages are, at best, only poor imitations of what man will achieve naturally when he evolves into a higher species. Haṭhayoga and Rājayoga have proved conclusively that the possibilities of the body, life and mind of men are immense, that there are many super-normal faculties latent in man which are waiting for manifestation. By its numerous Āsanas, Bandhas and Mudrās Haṭhayoga gives the body an extraordinary health, force, and suppleness and seeks to liberate it from the habits by which it is subjected to ordinary physical Nature. But the most important instrument of the Haṭhayogī is Prāṇāyāma. It completes the perfection of the body. The vitality is liberated from the ordinary necessities of physical Nature; robust health, prolonged youth, often extraordinary longevity are attained. Besides, Prāṇāyāma awakens the Kuṇḍalinī in the vital sheath and opens to the Yogī fields of consciousness, ranges of experience, abnormal faculties denied to the ordinary human life. Rājayoga utilizes the simpler methods of

Haṭhayoga for controlling the body and awakening the Kuṇḍalinī, the coiled and sleeping serpent of Energy within. This done, the system proceeds to the perfect quieting of the restless mind and its elevation to a higher plane through concentration of mental force by the successive stages which lead to Samādhi. The Yogī possessed of the highest supra-cosmic knowledge and experience in the state of trance is able in the waking state to acquire directly whatever knowledge and exercise, whatever mastery may be useful or necessary to his activities in the objective world. The weakness of these methods is that they make too great a demand on the time and energy and rely too much on abnormal states of trance; thus the utilization of their results for the life of the world becomes either impracticable or is extraordinarily restricted. The triple path of Devotion, Knowledge and Work differs from Rājayoga in that it does not occupy itself with the elaborate training of the whole mental system as the condition of perfection, but seizes on certain central principles, the intellect, the heart, the will, and seeks to convert their normal operations by turning them away from their ordinary and external pre-occupations and activities and concentrating on the Divine.

But the results that are achieved by all these different modes of strenuous discipline are, as we have said, only indications of the powers which men will possess not as an acquisition by effort but as a birthright when they will evolve out of themselves a higher species of supermen; and that is the true goal of terrestrial evolution. It is no doubt difficult for the modern man to have faith in such a consummation. But if we accept the Vedantic view of existence that all this world is Brahma, that it is born of Ānanda, exists by Ānanda and proceeds to Ānanda, then such a consummation seems to be an inevitable one. One whose very nature is Sachchidānanda could not have manifested this world out of Himself simply for the sake of suffering; if suffering be a reality in the world, it can only be a means and a crude stuff of some unprecedented delight, and until that is realized this wonderful world remains unfulfilled. Delight is the essence of existence, and not suffering. "If there were not this all-compassing ether of delight of existence in which we dwell," says the Upaniṣad, "if that delight were not our ether, then none could breathe, none could live." When this hidden all-compassing, all-sustaining delight will be fully manifested, all our human suffering will be transmuted and merged in an ocean of ineffable divine joy, and humanity driven by an insistent inner urge is marching towards that goal through all its vicissitudes and tribulations. The present life is full of strife, suffering and death and one can no doubt escape out of it into some super-cosmic existence by following any of the Yogic methods; but then the purpose of this world-play remains unfulfilled in him. We find this magnificent and pregnant phrase in the Koran, "Thinkest thou that I have made the universe and the earth and all that is between them in a jest?" So it is God's will that we should fulfil our destiny on this earth, and that destiny is to evolve out of ourselves a divine humanity or a race of supermen.

Modern science also points in the same direction. It has discovered an upward evolution in Nature from matter to living being and from living being to man, and there is no reason why the process should stop abruptly with man, for the possibilities of that evolution still remain unfulfilled. Science cannot as yet clearly foresee the next step in the evolution, because it analyses only the external process

and has no means of looking into the inner cause. We do not see matter develop into life or animals become man; all attempts of science to manufacture life out of matter have failed. How, then, did these miracles happen at certain stages in the history of the earth ? Yogic knowledge furnishes the true explanation. It finds that this world is a graded one consisting of many planes of existence such as the Material, the Vital, the Mental, the Supramental, each of which is a special formulation of the infinite Sachchidānanda and contains in itself the possibilities of all the other planes, which it can manifest in its own way under its special conditions. These planes act and react on each other. The earth is in the material plane and it is the field for the manifestation of the other principles under material conditions. Life has manifested in matter by the pressure of the Vital plane on the earth; so mind has evolved out of earthly life by the pressure of the Mental plane from above. Now it is trying to evolve the supermind by a pressure from the Supramental plane. Only when supermind has manifested on earth, the body, life and mind of man can come to their highest perfection and a divine humanity can be realized. Sri Aurobindo has comprehensively dealt with the philosophical as well as the practical aspects of this subject in his recently published book, 'The Life Divine'.

Man can become superman not by any effort or Sādhanā on his part but only by a completion of Nature's own course of evolution. As man has evolved out of animal, so superman will evolve out of man. The only difference is that in the case of animals the whole process was subconscient, the animals did not take any conscious part in their evolution but were driven by a subconscient urge. In man Nature has risen to self-consciousness, and the next step in the evolution will be achieved with his conscious co-operation. This conscious process of supramental evolution is the real nature of Sri Aurobindo's Yoga, and so it can be truly called Nature's own Yoga. It is Nature which is leading man upward; all the various moral and spiritual disciplines in the past have in diverse ways prepared the race for this final ascent. It has been the supreme vision of Sri Aurobindo to see that the time of that ascent has arrived, that the Supermind is pressing more and more urgently to manifest on the earth (and as a reaction the forces of darkness are rising in all vehemence to frustrate the divine manifestation—that is the true explanation of the grave crisis through which humanity is passing now) and also to discover the psychological and practical conditions under which it can be realized. It is the World-Mother who is really guiding this terrestrial evolution to its goal and what we call Nature is only her most outward and mechanical aspect. Man has only to put himself entirely into her hands and she will free the god-like elements in him and shape all into an expression of Divine Nature. What is required of him is faith, faith in his divine possibilities and in the Power that is working behind, sincerity in rejecting all the lower movements of Nature which stand in the way of the divine realization, and a fixed and unfailing aspiration. And it will be seen that this contains within itself the essential power of all the methods of spiritual discipline that have hitherto been followed by mankind.

"The supramental change," says Sri Aurobindo, "is a thing decreed and inevitable in the evolution of the earth-consciousness; for its upward ascent is not ended and mind

is not its last summit. But that the change may arrive, take form and endure, there is needed the call from below with a will to recognize and not deny the Light when it comes, and there is needed the sanction of the Supreme from above. The power that mediates between the sanction and the call is the presence and power of the Divine Mother. The Mother's Power and not any human endeavour and Tapasyā can alone rend the lid and tear the covering and shape the vessel and bring down into this world of obscurity and falsehood and death and suffering Truth and Light and Life Divine and the Immortal's Ānanda."

Yoga as a Method of Self-Realization.

By Sridhar Mazumdar, M. A.

The seers of old called Ṛṣis have discovered, having recourse to the superconscious state, the one all-pervading indwelling Spirit as the cause of the entire illimitable universe (*Śwetāśvatara* I. 3); they have thus also discovered that this all-pervading indwelling Spirit, known as Param Brahma or Ātmā (Self), has assumed, with a view to enjoy Its own Self (*Bṛhadāraṇyaka* II. 5. 19), the forms of Jīva, Jagat and Īśwara (qualified Brahma) without impairing at the same time Its subtle blissful conscious existence everywhere within and without, which is immutable and everlasting; that this Spirit Infinite is not exhausted in the universe but far transcends it; that Jīva remains bound because of his body-idea or the sense of ego, which makes him feel as separate from Param Brahma; that Jīva also becomes free from ego, limitless and all-pervading when he feels himself as one with the Spirit Infinite by knowing and realizing It in the shape of Jīva, Jagat and Īśwara as well as Its all-pervading inward blissful existence; that a devotee may have this realization when he seeks the Self with implicit faith by means of meditation known as Yoga (*Śwetāśvatara* I. 6-9). By meditation on the Self, by communion and unity with Him with a heart quite lost in Him, the world-illusion is completely removed; by realizing Him all bonds are removed, all sufferings cease and the round of births and deaths is stopped (*Śwetāśvatara* I. 10-11).

For the purpose of practising Yoga, with a view to realize the Self, the aspirant should select a site which is clean and level and free from pebbles, fire and sand, favourable to the senses, with good scenery, pleasant sound and delightful supply of water and adjacent to a cave or cottage guarded from the wind. Here the devotee should practise tranquillization of the mind by making it free from all impressions of objects, their taste, smell, touch and sound, that is, by thinking of nothing of the phenomenon, and by sitting in a favourable posture, keeping his body, neck and head erect, withdrawing his senses and mind in the heart and smoothly controlling his breath (*Śwetāśvatara* II. 8-10). By devotional resignation to the all-pervading indwelling Spirit behind the phenomenon, generally known as the Noumenon, the mind assumes the tranquil state and fullness of the Noumenon and forgets its own agitated nature as little ego (Ahankāra). This view is supported by Patañjali also in his *Yoga-Sūtra*—"When meditation becomes steady, the mind assumes the state of the thing thought of and

forgets its own identity (ego-consciousness). This state is called Samādhi (superconscious ecstasy).'' (Vibhūti Pāda, 3). This fullness of the mind has been stated as Videha Mukti, which is the same as Kaivalya Mukti (*Muktikopaniṣad* I. 56).

Realization through the Process of Yoga

It is to be borne in mind that the state of the Noumenon, the all-pervading indwelling Spirit, is an effulgent absolute conscious-blissful existence and that the mind in its tranquillization becomes one with this Spirit Infinite and attains Its blissful state. The essence of all the Upaniṣads, it will be seen, is to bring the agitated mind to a state of perfect tranquillity by the cessation of all thoughts; and the cessation of all thoughts is the highest state of repose in the Noumenon, which is another name for the Self behind the phenomenon. The sage Varāha advised his disciple, Ṛbhu, in the *Varāhopaniṣad* to practise cessation of the functions of the mind—"The external thought is to be avoided, so also the internal thought; well, Ṛbhu, repose always in the Self by giving up all thoughts.'' (II. 44).

The state of blissful existence in the Self, experienced in Samādhi, is not permanent, as the very nature of the Self is to evolve; the Sanskrit word for the Self is Ātmā, which is derived from the root *'At'*, which means to go always; the Ātmā or the Self thus means that which evolves itself always into the myriads of names and forms of the universe in order to realize or enjoy that nature of His which is Existence-Consciousness-Bliss Absolute (*Bṛhadāraṇyaka* II. 5, 19). So the state of Samādhi,—which is a state of Existence-Consciousness-Bliss Absolute, where there is negation of the phenomenal world for the time being—is followed by the state of wakefulness with reappearance of the phenomenal evolution.

Realization through the Process of Jñāna

A Jñānī with his experience in Samādhi, with advice from his accomplished spiritual guide and instructions from the Upaniṣads, will try to realize with his mental eye and rational perception that this universe with variegated names and forms is nothing else but the same Existence-Consciousness-Bliss Absolute as perceived in Samādhi. To cite the famous illustration of the Vedānta, regarding the false perception of a snake in a rope, it is the rope that exists even when one perceives the snake in it. "Like the existence of the rope in the perception of the snake it is only the Self that exists as the substratum of the universe of names and forms,—the universe exists not.'' (*Ātmaprabodhopaniṣad* 12). From the consideration of the ultimate philosophical truth which thus establishes the Self both absolutely and relatively as Existence-Consciousness-Bliss Absolute, let us now turn to the problem of realization of that Self as Existence-Consciousness-Bliss Absolute; that is, from the theoretical aspect of the truth let us now turn to its practical side. "With a rational mind the search after the nature of the Self must begin, when it will be revealed that in the Self there is not the many; he who sees the many in the Self passes from death to death.'' (*Kaṭhopaniṣad* II. 1. 11; *Bṛhadāraṇyaka* IV. 4. 19). It has been asserted by the seers of old from their infallible superconscious experience that "the Self that is reflected or revealed here in this world of the phenomenon, is the same Self as is reflected or revealed in the other noumenal world of Samādhi; and the Self that is reflected or revealed

in the other noumenal world, is the same Self as is reflected or revealed in this phenomenal world; he who sees the many in the Self passes verily from death to death (*Kathopaniṣad* II. 1. 10). An aspirant having realized the Self from instructions from his spiritual guide as well as from his experience in Samādhi by tranquilliza-tion of the mind, should constantly recapitulate on the same; ultimately a perceptual change in his vision of the phenomenon occurs, when the world appears to him as a transient outward shell, and the Self as the kernel in the shape of Existence-Consciousness-Bliss Absolute;—"A knower of Brahma having realized the Self by tranquilliza-tion of the mind should practise mental recapitulation; he should not be given further instructions regarding the Self, as that will only be a waste of words." (*Bṛhadāraṇyaka* IV. 4. 21).

Realization through the Process of Bhakti

The aspirant with his experience of the Self through Yoga and confirma-tion of the same through Jñāna, should remain established in his realization by his devotional attachment to the Self, as Exclusive Devotion makes the understanding quite lost in the object of Devotion owing to complete dissolution of the intellect (Śāṇḍilya: *Bhakti-Sūtra*, III. II. 4).

So one journeying in the path of realization of the Self should at first get his initiation from a competent spiritual guide with strong faith and realization of the same. He should then get an idea of the Self, the all-pervading indwelling Spirit, from instructions from his spiritual guide as well as from the scriptures dealing with the true nature of the Self. The aspirant should then practise tran-quillization of the mind with the help of his spiritual guide by means of the Yoga-process and obtain a practical insight into the nature of the Self as effulgent Existence-Consciousness-Bliss Absolute through the state of Samādhi. The Self, thus experienced in Samādhi and corroborated by the spiritual guide as well as from the scriptures, should be cogitated upon and intuited on over and over again in the waking state with a sense of strong Devotion and Surrender to the same. The aspirant will then attain a state full of Bliss and free from all desires with full expansion of the mind, which is his state of liberation even in this life, when he feels himself one with the all-pervading indwelling Spirit, Brahma (*Kathopaniṣad* I. III. 14; *Bṛhadāraṇyaka* IV. 4. 7).



Meditation on the Name.

When I utter Thy Name, my mind becomes composed. The tongue enjoys a stream of ambrosia. Good omens of all kinds take place. The mind is coloured in Thy vision, and becomes as satisfied as if one has taken a dainty meal. Desires come to an end, and words come out of the mouth as of complete satisfaction. Happiness meets happiness, and there is no limit to blessedness.

— *Tukaram.*



Bhaktiyoga, the Best Form of Yoga.

BY GIRINDRANARAYAN MALLIK, M. A., B. L.

While the goal of the path of Knowledge is Impersonal God or the Absolute, that of the path of Devotion is Personal God. In fact, Devotion is possible only with reference to the Personal God. The path of Devotion is pre-eminently called religion, it is the only religion in the truest sense of the term. Religion implies a relation between a worshipping subject—an individual soul and a worshipped object—God. It implies further an element of distinction as well as one of unity between the subject and the object. Were there no distinction, there would be no religion. Were there no unity but only distinction, were the Lord and the worshipping subject absolutely separate from and indifferent to each other, religion would be impossible.

The personality of God, again, implies His capacity for fellowship or communion. Where there is fellowship, there cannot but be love. In the path of Devotion, God is conceived as the God of Love. The devotee loves God and offers his whole being to Him. God also loves the devotee and gives him His whole being. The whole relation between God and the devotee is expressed in the cryptic line—'Thou art mine, I am Thine.' The relation tacitly indicated here is comprehensive of all the forms of human relationship. God, according to the path of Devotion, is not only the creator, preserver and destroyer of the universe, but He is our father, mother, son, friend and lover.

Besides the path of Devotion, there are two other paths, viz., the path of Knowledge (Jñāna) and the path of Action (Karma). The path of Yoga as indicated by Patañjali has Personal God for its goal, and from this point of view it may be regarded as one aspect of the Bhakti cult, yet there is a good deal of difference between Bhakti and Yoga so far as the means are concerned.

Of all the paths, the path of Devotion seems to be the best. In the *Gitā* Bhagavān says—"the Yogī is greater than ascetics, he is greater than the followers of the Jñāna cult. Among the Yogīs, again, he who is full of faith and, with his mind entirely fixed upon Me, adores Me, is regarded by Me as most completely united with Me." (VI. 46-47). Let us consider a little the reasons for this supremacy of Bhakti.

The method of Yoga is a most stringent method not suited to all. The requisites for attainment of Samādhi, the goal of this method, may be briefly described as steadiness of posture, breath-control effected by the three processes of Rechaka, Pūraka and Kumbhaka, and completely withdrawing the mind from the things of the world by artificial means and fixing it upon God (*Yoga-darśana*, Samādhi-pāda, 34 and *Gitā*, IV. 29). It is needless to say that such stringent methods are very likely to scare away people instead of drawing them to the path of Dharma. Besides, a Yogī strictly following and practising these rules of conduct attains certain Siddhis after some years. These Siddhis are nothing but intermediate or secondary favours granted by God to test the fidelity of the devotee; and in many cases the Yogī-devotee attaining these supernatural powers is carried off his

feet and as a result meets with downfall and degeneration.

The method of Jñāna, again, has for its goal the Kūṭastha Akṣara Brahma—a substance devoid of all differences and attributes. It is very difficult for an aspirant to meditate upon such a Being. The difficulty is due to the fact that nowhere in the world do we come across substances without attributes, and consequently embodied beings are not accustomed to meditate upon attributeless substances. It is only men of high intellectual capacities and contemplative nature that can meditate upon the Absolute as described by Āchārya Śankara.

The excellent character of Bhakti will be made clear if we attend to the following traits:—

(1) Sincere Faith and Devotion alone, irrespective of any secular learning or intellectual accomplishments, is capable of uplifting one to the highest region and making him a participant in the beatific sports of Bhagavān. The *Bhāgavata* distinctly lays down that even a Chāṇḍāla possessed of sincere Faith and Devotion is dearer to Bhagavān than a Brahman endowed with all earthly qualities. (III. 33. 7).

(2) Knowledge and Action are often attended with egoism and pride. But Bhakti is invariably attended with meekness and humility. It is the meek and humble alone that can excite God's compassion. They throw themselves entirely at the mercy of God and thereby enjoy God's grace.

(3) The cult of Bhakti is accessible to all irrespective of caste, creed or colour. Not to speak of the people belonging to the higher castes or nationalities, even the aboriginal tribes—the Kirātas, the Hūṇas, the Ābhīras, the Yavanas, the Khasas, etc. are always welcome to and are purified by this religion." (II. 4. 18).

(4) It embraces all people irrespective of their ceremonial rites and moral conduct. In the *Gītā* the Lord says—"Even if a person of the vilest conduct worships Me with unflinching Devotion, he should be regarded as a saint, for he has fixed his mind upon Me. He forthwith becomes a virtuous soul and attains everlasting peace. O Arjuna, this is My word of promise: My devotee never perishes. Even persons of sinful origin attain the highest goal by taking recourse to Me alone." (IX. 30-32).

(5) It is alike welcome to the literate gentry and to illiterate folk. We are to remember here the great utterance of the famous scientist Pascal—"The heart has reasons which reason does not know." Sincere Faith and earnest Devotion as characteristics of Bhakti are always the products of the reason dwelling in the heart. It matters not whether a being is capable or not of a high display of his intellect and understanding so far as the cult of Bhakti is concerned. The intrinsic potency of the sweet beatific sports and graceful acts of Bhagavān is so great that it cannot but act upon the mind of a being conscious and unconscious of the meaning thereof.

(6) The formal rite or worship prescribed in the Bhakti cult is not restricted to the dedication of particular varieties of things and acts, but applies to all things and acts irrespective of quality or quantity. In the *Gītā* the Lord says—"I accept anything and everything—be it a leaf, a flower, a fruit or a quantity of water—if it is given with sincere Faith and Devotion. Dedicate your whole being to Me, O Kaunteya—whatever you do, whatever you eat, whatever you sacrifice, whatever you give in charity, whatever penances you undergo." (IX. 26-27).

(7) It is the best safeguard against all kinds of evils and difficulties besetting a man, thereby enabling him to make an unhampered, glorious and happy career in the field of worldly affairs.

(8) It has the unique power of counteracting sinful acts. In the *Bhāgavata* the Lord says—"Devotion to Me entirely counteracts all sins, just in the same way as fire kindled for the purpose of cooking burns fuel to ashes." (XI. 14, 19).

Such being the high merit of the cult of Bhakti, let us all surrender ourselves to God and seek His grace, and His grace shall save us from all dangers at all times, in all places and under all circumstances.

Sri Sankaracharya and Yoga.

By Y. Subrahmanya Sarma.

Two extreme views are held by scholars with regard to the position of Yoga in Śankara's Vedānta system. While some thinkers seem to be inclined to believe that Yoga practice is the *sine qua non* of the system, others equally one-sided in their opinion aver that Śankara had nothing to do with Yoga and its mysterious methods. The following is an humble attempt to show that the truth is really somewhere between these two mutually exclusive views. I may as well begin by stating at once that my conclusions are all based on Śankara's own writings in his Prasthānatraya-Bhāṣyas.

Champions of Yoga have again and again alleged that the realization of Adwaita is impossible without Nirvikalpa Samādhi, and their position would seem to derive support from certain passages in Prakaraṇas like the *Vivekachūḍāmaṇi* generally ascribed to Śankara. Apart, however, from the contradiction that might be adduced from other Prakaraṇas attributed to Śankara, we have ample evidence in the Prasthānatraya-Bhāṣyas themselves to show that Śankara never surrendered his logical and irrefutable position that bondage, which is the result of mutual superimposition of the Ātmā and the Anātmā (आत्मानात्मनोरितरेतराध्यासः), could be got rid of by Jñāna or correct Knowledge and by no other means. I shall here quote a passage in point from the *Bṛhadāraṇyaka-Bhāṣya*, which speaks for itself. Here Śankara is discussing whether statements like 'आत्मेत्येवोपासीत' contain a special injunction 'अपूर्वविधिः'. He says:—

"न च आत्मेत्येवोपासीत इति अपूर्वविधिः । कस्मात् ? आत्मस्वरूपकथनानात्मप्रतिषेधवाक्यजनितविज्ञानव्यतिरेकेणार्थान्तरस्य कर्तव्यस्य मानसस्य बाह्यस्य वाभावात् ।"

"This is not a special injunction because there is nothing either mental or external to be performed after the Knowledge has arisen out of the text describing the nature of Ātmā and negating the Anātmā."

After rejecting several views in opposition to this Siddhānta, Śankara imagines his opponent as putting forth the Yogic doctrine and refutes it as follows:—

"निरोधस्तर्ह्यर्थान्तरमिति चेत् । चित्तवृत्तिनिरोधस्य वेदवाक्यजनितात्मविज्ञानादर्थान्तरत्वात् । तन्त्रान्तरेषु च कर्तव्यतयावगतत्वाद्विधेयत्वमिति चेत्, न, मोक्षसाधनत्वेनानवगमात् । न हि वेदान्तेषु ब्रह्मात्मविज्ञानादन्यत् परमपुरुषार्थसाधनत्वेनावगम्यते । 'आत्मानमेवावेत्तस्मात्तत्सर्वमभवत्', 'ब्रह्मविदाप्नोति परम्', 'स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति', 'आचार्यवान्

पुरुषो वेद', 'तस्य तावदेव चिरम्', 'अभयं हि वै ब्रह्म भवति य एवं वेद' इत्येवमादिश्रुतिशतेभ्यः ।"

"It may be urged that suppression is something other than this Knowledge. (To explain:) The suppression of mental modifications being other than the Knowledge of Ātmā arising out of Vedic Texts, and this same suppression being recommended in the other systems (such as Sānkhya and Yoga), it may be supposed to be enjoined here also. But this cannot be, for it is not known to be a means to Mokṣa. Nothing else, indeed, other than Knowledge of Brahmātmā is declared in the Upaniṣads to be the means to the highest goal of human life. 'It knew itself and thereby became all', 'The knower of Brahma attains the highest', 'He who, indeed, knows that supreme Brahma, becomes that very Brahma', 'He who has a teacher knows It', 'He has to await only till then', 'The fearless Brahma, indeed, he becomes, whosoever knows thus'—these and hundreds of other Śrutis corroborate this statement." (*Bṛhadāraṇyaka-Bhāṣya* I. iv. 7).

The above passage is crystal-clear. It leaves us no alternative to the conclusion that Śankara is quite unwilling to allow anything as an intervening means between Ātmajñāna and Mukti.

The value of Yoga or meditation, however, is by no means underrated in Śankara's system. Those that are satisfied with dry intellectual legerdemain as the one gateway to Mukti, are as sure to be disappointed in Śankara, as the laudators of Yoga. While he is not prepared to allow Yoga to arrogate the unique position of Ātmajñāna as the immediate means to Mukti, Śankara is not at all averse to give it its due as a factor in preparatory mental discipline. Here are certain passages that acquaint us with this side of his mind:—

(१) 'योगोऽप्यणिमाद्यैश्वर्यप्राप्तिफलः स्मर्यमाणो न शक्यते साहसमात्रेण प्रत्याख्यातुम् । श्रुतिश्च योगमाहात्म्यं प्रख्यापयति ।'

"And that the Yoga does, as the *Smṛti* declares, lead to the acquirement of extraordinary powers such as subtlety of body and so on, cannot be set aside by a mere arbitrary denial. The Śruti also declares the glory of Yoga." (*Brahmasūtra-Bhāṣya* I. iii. 33).

(२) 'येन त्वंशेन न विरुद्ध्यते तेनेष्टमेव सांख्ययोगस्मृत्योः सावकाशत्वम् ।'

"We willingly allow room for the Sānkhya and Yoga Smṛtis, in so far as they are not in conflict with the Vedānta." (*Brahmasūtra-Bhāṣya* II. i. 3)*

(३) 'सम्यग्दर्शननिष्ठानां संन्यासिनां सद्योमुक्तिरुक्ता ।... ...अथेदानीं ध्यानयोगं सम्यग्दर्शनस्यान्तरङ्गं वक्ष्यामीति तस्य सूत्रस्थानीयान् श्लोकानुपदिशति स्म ।'

"Immediate release has been declared to accrue to those Sannyāsis that are devoted to right knowledge......And now with a view to propound at length the Dhyānayoga, the proximate means to right knowledge, the Lord teaches the following verses, that they may serve as aphorisms on Dhyānayoga." (*Bhagavadgītā-Bhāṣya* V. 27).

One more excerpt may be taken from Śankara's *Māṇḍūkya-Kārikā-Bhāṣya* to elucidate his view in the matter. It appears, in my opinion, to supply the one key to the whole enigma:

* Compare also the dictum:

"The views of other systems not expressly contradicted may be supposed to have been granted." (*Brahmasutra-Bhashya* II. iv. 12).

"येषां पुनर्ब्रह्मस्वरूपव्यतिरेकेण रज्जुसर्पवत् कल्पितमेव मन इन्द्रियादि च न परमार्थतो विद्यते तेषां ब्रह्मस्वरूपाणामभयं मोक्षाख्या चाक्षया शान्तिः स्वभावत एव सिद्धा नान्यायत्ता नोपचारः कथञ्चनेत्यवोचाम। ये त्वतोऽन्ये योगिनो मार्गगा हीनमध्यमदृष्टयो मनोऽन्यदात्मव्यतिरिक्तमात्मसम्बन्धि पश्यन्ति तेषामात्मसत्यानुबोधरहितानां मनसो निग्रहायत्तमभयं सर्वेषां योगिनाम्। किञ्च दुःखक्षयोऽपि। न ह्यात्मसम्बन्धिनि मनसि प्रचलिते दुःखक्षयोऽस्त्यविवेकिनाम्। किं चात्मप्रबोधोऽपि मनोनिग्रहायत्त एव तथाक्षयापि मोक्षाख्या शान्तिस्तेषां मनोनिग्रहायत्तैव।"

"For those in whose view the mind, the sensory organs, and others (psychic elements) are only superimposed like the rope-snake and do not really exist apart from the essential nature of Brahma, and for those who have identified themselves with the Brahmic essence, fearlessness and eternal peace known as Mokṣa are an attainment which is their very nature and does not depend upon anything else; and so we have already stated that they have nothing whatsoever to do to get rid of their bondage. For the Yogīs, however, who are of a different class, who are only on the path to realization, and who from the viewpoint of inferior or middling nature, believe that the mind has an existence independent of Ātmā, and related to Ātmā—for all these Yogīs who have not awakened to the sole Reality of Ātmā, fearlessness is dependent on control of the mind. Destruction of misery, too, depends upon mind-control in their case; for there can be no cessation of misery so long as the mind related to the Ātmā continues to be agitated as in the case of those who have no discrimination; so also is eternal peace, known as Mokṣa, dependent, in their case, upon mind-control only."

It must now be abundantly clear that for Śankara, aspirants for Mokṣa are divisible into three classes. The first or the superior class does not require the aid of Yoga or any other Sādhanā for that matter; for their mental calibre is of such pure nature, that they can realize the secondless Brahmātmā the moment their Sadguru draws their attention to it. For the mediocre and inferior intellects, however, who form the bulk of the Sādhakas, Yoga and even Karma become absolutely necessary and they cannot dispense with the valuable means of mental discipline which Yoga affords. The numerous passages relating to Yoga, scattered over the various Bhāṣyas, and especially the *Bhāṣya* on the *Bhagavadgītā*, are therefore expressly meant for us by the Bhāṣyakāra, who out of his infinite mercy has sympathetically realized that we ordinary aspirants of Mokṣa cannot soar to the heights of perfect Jñāna all at once like the great Paramahansas who are so rare to be met with, but have to toil up the gradual steps of Karma, Yoga and Bhakti before we can hope to find entrance to the great hall of Brahma-Niṣṭhā.



Yoga in Buddhism.

By B. Bhattacharya, M. A., Ph. D.

Yoga, both in common and higher parlance, means connection. Yoga in a technical sense denotes a system which seeks to establish a connection between the individual self with the higher or the universal self, or in other words between the created being with its creator or between the Jīvātmā and the Paramātmā. Buddhism does not use the words Jīvātmā or Paramātmā, but instead uses the words Bodhichitta and Śūnya. In Buddhism Bodhichitta practically represents the same as the Jīvātmā or the individual consciousness, while Śūnya is the highest or universal consciousness, which is endowed with Śūnya, Vijñāna and Mahāsukha.

Yoga is purely a mystic science based on experience which is entirely personal, and the potency of Yoga as a powerful instrument for the attainment of supernormal powers or of liberation has been recognized in India from times immemorial. Those who apply logic to ascertain whether Yoga can produce any of the powers alleged by the Yoga system or can establish a connection between the Jīvātmā and Paramātmā, are likely to be disappointed at the result. Because being a mystic science, it is beyond the reaches of logic, which is able to explain only an infinitesimal part of the mysteries of the universe. Since perhaps the prehistoric times Logic could not satisfy the Indian intellectuals, and thus we find them diving deep into the mysteries of nature by deep introspection and mystic methods, in order to solve them not by the help of logic, but by their own personal experiences. To them, mysticism transcends the bounds of logic.

Even in the time of Buddha, Yoga was a settled fact. It was taken recourse to because other means of solving ontological problems were not satisfactory enough. Thus we find Buddha leaving his home and going to the lonely forest at Bodh Gaya and practising the Āsphānaka Samādhi with all the rigour of asceticism, by which his daily ration was reduced to one grain of rice a day. Indeed he obtained enlightenment—who knows through what means—whether it was through his devoted asceticism or by discarding the rigorous process. In the case of Buddha as early as the 6th century B. C. logic failed and mysticism triumphed. Buddha consulted all the famous logicians and philosophers of his day, but their replies could not satisfy him; he got it by introspection, by asceticism, and he preached it.

It is no wonder that many intellectuals, many pious men should be inspired by the example of Buddha to try the same methods by which Buddha obtained success. We hear some of his disciples having tried the same methods with success and their being able to attain supernormal powers which made them famous in their own time. In the opinion of modern scholars Patañjali, the author of the Yogasūtras, was a contemporary of the Sunga king Puṣyamitra, who flourished in the middle of the second century B. C. This can very well be doubted, as the author of the *Mahābhāṣya* may not be the same as the Patañjali of the Yogasūtras. If Patañjali reduces Yoga to a system, how could Buddha know of its existence and take recourse to it, when he failed with the best logicians of his day ?

When many intellectuals, important and pious men take to a particular practice, it becomes incumbent on them to compare experiences of different

individuals and ultimately reduce those practices into a system. This must have fallen to the lot of Patañjali, who in the Yogasūtras gave all reasons for believing in the potency of the Yoga system, and gave practical directions so as to achieve the goal. With the help of the Yoga system he declared unequivocally that ascetics can either obtain the never-thought-of supernormal powers or else attain salvation, which brings on a cessation of all sufferings, and releases them from the bondage of Saṃsāra.

Buddhism had tacitly accepted the principles of Yoga, but it was not widespread—as we find in the 3rd century--in the earlier stages. But Buddhists were not idle. There was a band of Buddhists who practised in secret many Yogic methods, both of the Rājayoga and Haṭhayoga order, and with the help of their cumulative experience reduced their practices into a system which slightly differs from that of Patañjali. On the groundwork of Yoga and Haṭhayoga was raised the edifice of the Tantras, and with the help of the latter the system was brought to a perfection.

From the *Guhyasamāja Tantra* or the "Tantra of Secret Communion", which I have many reasons to believe to be a product of the 3rd century A.D., we first obtain a clear glimpse of their methods and practices connected with Yoga and Haṭhayoga. This Tantra has been published in the Gaekwad's Oriental Series as No. 53, and those who wish to know the reasons for placing the book in the 3rd century A.D. are welcome to refer to the elaborate introduction subjoined to the edition.

The 18th Chapter of the *Guhyasamāja* is important as giving the true insight into the Yogic practices current in Buddhism, and the aims and objects of such practices. Now this is a chapter which deals exclusively with the explanations of the technical terms abounding in Buddhist Tantras. While explaining the term 'Upāya', the *Guhyasamāja* says that it is of four kinds, namely, Sevā, Upasādhana, Sādhana and Mahāsādhana. Amongst these Sevā is again sub-divided into two kinds, the Sāmānya Sevā and the Uttama Sevā. The Sāmānya Sevā consists of the four Vajras, while Uttama is described as the nectar of knowledge. The four Vajras are explained in the book as the fourfold process leading to the visualization of the deity, namely, (1) the conception of Śūnyatā; (2) its transformation in the form of the germ syllable or the Bīja; (3) its development in the form of the deity; and (4) the external representation of the deity.

While describing the Sevā of the Uttama kind, the *Guhyasamāja* adds that here Yoga with its six limbs should be employed in order to gain success. These six limbs are named by the author as (1) Pratyāhāra, (2) Dhyāna, (3) Prāṇāyāma, (4) Dhāraṇā, (5) Anusmṛti and (6) Samādhi.

Pratyāhāra is here explained as the process by which the sense-organs are controlled. Dhyāna implies meditation on the five desired objects through the five Dhyānī Buddhas. This very probably means concentration on the five constituents of the Being, namely, Rūpa, Vedanā, Sañjñā, Saṃskāra and Vijñāna as presided over by the five Dhyānī Buddhas. This Dhyāna is again said to be of five kinds, namely, Vitarka (cogitation), Vichāra (decision), Prīti (attraction), Sukha (ease) and Ekāgratā (attention).

The next limb of Yoga is said to be Prāṇāyāma, which is described in the *Guhyasamāja* as the process by which breath, which is of the nature of the five Bhūtas or elements and five kinds of knowledge, is controlled.

These are conceived in the form of a lump on the tip of the nose as a jewel emitting the five colours, and is meditated upon. The next limb is called Dhāraṇā, which requires that the Mantra of the worshipper should be conceived as placed on the heart. By Dhāraṇā also the sense-organs are controlled; they are again conceived as a single jewel and placed on the Prāṇabindu. When Dhāraṇā is practised for a long time with devotion, the Nimittas or mystic signs begin to appear. These mystic signs are regarded as five in number. In the first stage the sign of Marīchikā or mirage appears before the mind-sky, in the second the sign of smoke, in the third the sign of fire-flies. This is rapidly followed by the fourth sign of a light, and then the fifth of a constant light like that of a cloudless sky.

The next limb of Buddhist Yoga as taught in the *Guhyasamāja* is called Anusmṛti. This consists of the constant meditation of the object for which the Yogic exercise has been undertaken. When Anusmṛti is practised for a long time, Pratibhāsa or revelation takes place. Through the combination of the two elements, Prajñā and Upāya, all existing objects in the creation appear as one lump. The meditation of the objective world in the same lump leads to the sudden attainment of transcendental knowledge, which is known as Samādhi.

The 18th Chapter of the *Guhyasamāja Tantra* goes on further to explain the Upasādhanas, and mentions that the object of the Upasādhana is to visualize the deity, and recommends that this process should be continued at a stretch for six months without any restriction as regards food and other desired objects. If, however, within this time the worshipper is unable to visualize the deity, he should thrice perform the same process. If even after this the deity does not appear before the Yogī and Bodhi is not attained, he should then commence Haṭhayoga to attain his object, and by this he is certain to be invested with omniscience.

The above brings us to the interesting question as to the inter-relation between the Tantra and Haṭhayoga. Haṭhayoga, as will be seen from the foregoing, has been recommended in the *Guhyasamāja* as the extreme step to be undertaken by the worshipper in order to visualize the deity, when it is not possible to do so otherwise. Now, this clearly indicates that the Tantric Upasādhana is dependent on Haṭhayoga, while Sevā of the highest kind is based on what is called the Rājayoga. It is thus difficult to separate the Tantra from Rājayoga and Haṭhayoga. The Tantras, therefore, begin where Rājayoga and Haṭhayoga end. The *Guhyasamāja* makes it abundantly clear that to be able to take recourse to Tantric practices, the worshipper should be already armed with the secrets of Yoga and Haṭhayoga, or in other words, he should be an adept in Yoga and Haṭhayoga first, before he makes an attempt to unravel the mysteries of the Tantric system. Those who recommend yantra practices to laymen or disciples, or those who practise them themselves without being an adept in Yoga, thus can be seen to be utterly wrong and devoid of the knowledge of the scriptures.

It is well-known that it takes a long time before one becomes an adept in the art of Haṭhayoga. By this kind of practice a Yogī is able to do many things that are not possible for ordinary individuals. Thus a Haṭhayogī can stop his breath, his circulation of blood at will, can remain under earth for days, nay, months together. Many can take out their intestines, entrails, etc. and expose them. But an expert

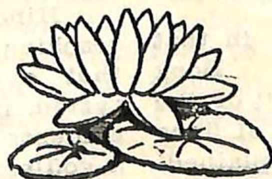
in Haṭhayoga, whom I had the good fortune to meet, told me personally that though a Haṭhayogī can attain special physical powers, he cannot obtain any psychic powers without having recourse to Tantric practices or to Rājayoga. Does it not become clear from this that the Tantras are designed for persons who wish to make further progress than what Haṭhayoga can lead to ? When, however, the Tantric practices do not give the worshipper the desired Siddhi or supernormal power, the Yogī should understand that his physical body is clogged with impurities which are required to be removed by Haṭhayoga practices.

The most important of all branches of Tantra is the Sādhana or the process undertaken by the worshipper for the visualization of the deity of his choice, which would be able to grant him the required supernormal power. The worshipper goes to a lonely place and for a time meditates upon the deity in accordance with the well laid out procedure in the Tantric books called the Sādhanas. A collection of 212 of such Sādhanas has been critically edited and published in the Gaekwad's Oriental Series. In these Sādhanas the preceptors who had previously visualized the deity by elaborate and probably faulty processes, have given the easiest directions and accurate processes by which a disciple without blundering can attain the same object. The authors of the Sādhanas had absolutely no personal interest in giving out the secret processes by which they were crowned with success, unless it be for the regard for humanity or the desire to perpetuate a Vidyā which they thought was surely to be lost if not properly recorded.

When the worshipper meditates on Śūnya in accordance with certain procedure recorded in Sādhanas, with great Devotion and for a long time, the deity appears before him in flashes ; first, the germ syllable or Bīja of the deity to be visualized appears before his mind's eye. The syllable soon changes into an indistinct form, and later on, when the practice is successful, the deity appears before his mind in full splendour, in gorgeous colours, and unimaginable beauty, with faces and weapons exactly as described in the Dhyāna. When this deity is once visualized, he never leaves the worshipper, but continues to shower favours on him, and bestow on him further and further spiritual powers. These are the effects of visualization; but for this not only the Tantric practices are necessary but the worshipper should know and be an adept in Rājayoga and Haṭhayoga.

The study of Buddhist Yoga is a life study, and it is as deep as an ocean. It is not my purpose to exhaust the subject here, because it is not physically possible. I have only indicated certain aspects of the Buddhist Yoga and stressed on certain points where Buddhist Yoga substantially differs from the Hindu Yoga, and where the two are harmoniously blended to produce the highest efficiency.

In conclusion, I should again remind my readers and critics alike that Yoga is a mystic process ; the results have to be tested by personal experiences. Yoga, whether Buddhist or Hindu, is far beyond the reach of human Logic.



Evolution of Yoga in Buddhism.

By Lautu Siṃha Gautama, M. A., L. T., Kāvyatīrtha.

Some time ago Western scholars and their Eastern pupils were in the habit of styling 'Yoga' as a superstitious trash. Even some great scholars like Rhys Davids and others of his mentality poured ridicule on this wonderful Yoga system. I need not go into the history of this sad state of affairs which was then rampant, but those who have studied the evolution of thought and religion in the West must have realized the great stress laid on physical force even in the higher life of man. For instance, among the great gods of the Greeks and those of our friends, the Jews, only a physically strong god could hope to get votaries. It is true that intellectual value was recognized, but moral and spiritual values were seriously discounted. The Russo-Japanese War and the Great War have brought about tremendous changes in the outlook of the West, and the Western people also are coming more and more to the right conclusion that humanity is one and for the imperfect man it is necessary to find out a suitable means for achieving perfection. All the world over, the civilized man has accepted Yoga as the best means of uniting the individual soul with into the Universal Soul called by different names such as God, Central Reality, etc., etc. As long as the individual soul does not get absorbed into the Universal Soul, the troubles of the world do not cease and Mukti or Nirvāṇa or Salvation is not achieved.

In Hinduism, particularly in that most well-known religious Book called the "Song of the Lord" or the Holy Gītā, the fundamentals of True Religion have been fully explained, in which the place of Yoga has been properly determined. The writer of these lines does not know any other religious book in the whole world which has solved the great problem of man so beautifully and so convincingly and yet so inimitably as the *Gītā*. The scholarship of the whole civilized world has showered the highest praise on this Holy Book. Different types of scholars from atheists and agnostics to the philosophers of the highest order have derived consolation from this Book. It clearly lays down the definite paths which man may follow according to his evolutionary stage for the purpose of achieving liberation. There are three paths known as the paths of Knowledge, Devotion and Yoga or Karmayoga. Now there is a synthetic approach here, but even there Yoga has rightly been commended as the best means because man disciplines his body aright through it to make it the best vehicle of Devotion and Knowledge. Lord Śrī Kṛṣṇa says:—

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥

(*Gita* VI. 46)

"A Yogī is greater than a man of austerities; he is thought to be greater than even a man of Knowledge; the Yogī is greater than man of action. Therefore, do thou become a Yogī, O Arjuna."

Hinduism has adopted this great teaching. It is a matter for satisfaction that even in Buddhism the Yoga system is recognized. The superficial students of Buddhism know it to be a godless, agnostic faith, if not frankly

atheistic. I shall trace the evolution of Buddhism as briefly as I can to demolish the pet theory that Buddhism is an atheistic faith and shall try to show that after the death of the great Master four schools arose, of which one school called Yogāchāra lays special stress on Yoga as the best means of attaining Nirvāṇa.

I have no time to quarrel with those scholars who believe that Buddhism was a revolt against Hinduism or it was a system founded by the Rajput princes who did not like to accept the authority of the Brahmans, nor shall I try to unsettle the minds of those scholars who maintain that the Buddhistic system is one of the most original ones which the history of philosophy has presented to the world. I shall be guided by the light of History and shall give my own humble impression about this great religion, which was indubitably originally a system of philosophy only and not a religion in the proper sense of the term, and finally I shall show how the Yoga system was introduced in to it.

There is absolutely no controversy that Buddhism arose in the sixth century B. C. I shall not like to be detained to demolish the favourite theory of Mr. Senart and his followers at great length, that the whole story of Buddha is a mere myth, because we know definitely that it was three favourite disciples of the Buddha, namely Kāśyapa, Upāli and Ānanda, who compiled the *Abhidhamma Piṭaka*, *Vinayapiṭaka* and *Suttapiṭaka*, the famous Piṭakas containing the essence of early Buddhism, and also because it is well-known that the incidents related in the story of the Buddha are natural. He was probably born at Kapilavastu about 567 B. C. and passed peacefully away at the age of eighty at Kusinagar or Kasia near Gorakhpur. Now a word about the genesis of Buddhism.

The misery of the world led him to renounce the world. There have been legendary books dealing with the beauty of his renunciation. My purpose is to show that the Buddha's thoughts were connected with the Upanishadic ideas. *Lalitavistara* describes the state of India in these words: while at Uruvela, Śākya called to mind all the different forms of penances which people in his time were in the habit of submitting themselves to and which they thought raised the mind above carnality. "Here", he thought "I am born in the Jambudwīpa among people who have no prospect of intellectual redemption, crowded by Tīrthikas or revealers of truth with diverse wishes, and at a time when their faculties are wriggling in the grasp of the crocodile of their carnal wants............"

The Vedas were not then properly understood. Sacrifices were the order of the day. Metaphysical subtleties and theological discussions wasted the energies of scholars. Different types of independent religious sects came into prominence. It was really an age of speculative chaos. Anarchy in thought was leading to anarchy in morals. The religious rites which prevailed at the time shocked the conscience of the Buddha. He practised penances which appeared to be useless. After tremendous efforts, light dawned on him and he became 'Buddha' or Enlightened. The Buddha laid stress on the True, the Good and the Beautiful.

The Buddha stressed the positive activities of man. He changed the centre from the worship of God to the service of man. His was an ethical religion without dogma or priesthood, without sacrifice or sacrament. He avoided metaphysical speculation. Thus we see that early Buddhism propagated the messages of the Upaniṣads

successfully among the masses of the day. Even Rhys Davids admits that Buddhism in its origin at least is an offshoot of Hinduism. "Buddhism grew and flourished within the fold of orthodox belief". The four Aryan truths, the eightfold noble path, and the ten commandments are all Aryan. They were rediscovered by the Buddha. The Buddha rendered very great services to his country and humanity by his able advocacy. In his ethical religion, service of man occupied the highest place of honour. Aśoka spread the religion of the blessed Master and made it a world-religion. By the middle of the 2nd Century B. C. Nāgasena gave a negative interpretation of the Buddhist teachings. He denied soul and God. Later works on Buddhism make even the Buddha deny Divinity. But the great Master preserved silence about God. There are many theories advanced to explain his silence. Probably he did not like to disturb the minds of the people. It is related that once the Buddha took some dry leaves into the hollow of his hand and asked his disciple Ānanda to tell him whether there were other leaves besides those in his hand, to which Ānanda replied: 'The leaves of autumn are falling on all sides and there are more of them than can be numbered'. Then the Buddha said, "In like manner I have given you a handful of truths, but besides these there are many thousands of other truths, more than can be numbered." If a man is moral, he will see for himself those other truths. We have just seen that Buddhism emphasized the principles laid down in the Upaniṣads and was in fact a later phase of the previous movement of thought. Sir Radhakrishnan rightly maintains that historical Buddhism means the spread of Upanishadic doctrines among the general people. It has already been said, that during the reign of Aśoka Buddhism became a world-religion. But later on the "Arhat" ideal of Hīnayānas needed a change. It was widely preached that he who wanted to attain Nirvāṇa must go to the cremation ground, which is the best school to show the unreality of the world. Now this ideal could not suit a world religion like Buddhism. This could not suit human nature itself. The great Master had stressed the True, the Good and the Beautiful (सत्यं शिवं सुन्दरम्). Now the ideal preached ran counter to his original teaching. A change was necessitated and a change came over Buddhism in the time of Kanishka in the first Century A. D., though it had been shaping itself even before his time.

In this new sect of Buddhism, the Buddha was considered as a great Saviour of mankind. The Hīnayāna had wronged the emotional and spiritual side of man. The wronged side of human nature asserted itself against the cold and intolerable rule imposed by the Hīnayāna. Āryasanga or Asanga and his brother Vasubandhu founded the Vijñānavāda or the idealistic view of Yoga. This school of Buddhism rightly declares that the absolute truth or Bodhi in the Buddha can be attained only through the practice of Yoga. This school takes us farther than the two early schools of Vaibhāṣikas, Sautrāntikas and Yogāchāra established the fact "सर्वं बुद्धिमयं जगत्". They are the supporters of Vijñānavāda. The Yogāchāras are frankly idealistic. With the adoption of Yoga as the best means of attaining Nirvāṇa, Buddhism became a complete religion.

It is remarkable that while the Yoga system was being completed in Hinduism in the middle of the 2nd century B. C., when Maharṣi Patañjali systematized the present Yoga-Sūtras, a definite type of atheism was being introduced into Buddhism. *Malinda-Panho* or Questions of Milinda constituted a stage which is worth remembering. It was the beginning of a great fall. The

early Buddhism which began with a pious and intellectual life was vulgarized into a frankly atheistic one. But the wronged side of human nature asserted itself against artificial and unnatural bondage and under the patronage of Nāgārjuna, as has already been said, it became a definitely theistic religion with Devotion and Yoga as the great means of man's liberation and emancipation. This introduction of Yoga is a historic change in Buddhism. Its services to humanity cannot be overvalued. Owing to this Yoga system, Buddhism acquired powers. Nepal, Tibet, China, Mongolia, and Japan were easily converted to Buddhism. But side by side with this change there developed a number of superstitions which choked the life of Buddhism. I need not dwell on the causes which led to the fall of Buddhism in India. But the Yoga system of Buddhism cannot be held responsible for it.

No true religion can live a long life if it does not minister to the spiritual side of man. It is also admitted on all hands that it is the Yoga system which is the best means of evolving spirituality in man. There are different types of Yoga, for instance, Mantrayoga, Haṭhayoga, Layayoga, Rājayoga, etc., etc. But Yoga in one form or another is an absolute necessity for the attainment of real liberation. Thus the evolution of Yoga in a religion like Buddhism demonstrates beyond all doubt that every true religion will have to evolve some kind of Yoga if it aims at real liberation and that the greater the stress laid on Yoga, the quicker the pace of man's evolution and consequently the sooner is 'Nirvāṇa' or 'Mukti' or 'emancipation' attained, which is the true aim of man's earthly life.



Mind can be conquered only by Mind.

As a diamond can be cut only by a diamond, so mind can be conquered only by mind. But even that is possible only when the grace of the Guru is secured. This unconquerable mind is, as it were, a maid-servant of the Guru, and is at his beck and call. If, therefore, it is handed over to the control of the Guru, it shall give the aspirant the contentment and bliss which it alone can give. It is proverbial that the human mind is naturally full of many vices. But it has one saving feature. If it chooses to secure Divine Grace for man, it can certainly do so. Mind is its own friend or foe, as the bamboo is the cause of both its growth and destruction. The striking and rubbing of one branch of a bamboo against another produces a spark of fire that burns a whole forest of bamboos. Mind may destroy itself similarly, if it so thinks. The best means for its control is thus to make it our friend through the grace of the Guru, who alone can control it.

—*Ekanatha.*



The Mysticism of Islam.

By Firoze Cowasji Davar, M. A., LL. B.

'Yoga' in its technical sense would mean the system of philosophy, established by Patañjali, which holds that salvation is available through a certain spiritual discipline and meditation on the Supreme Being. But in this article 'Yoga' is taken in its derivative and wider significance, which implies union, the fusion of the finite with the Infinite, of the 'Jīvātmā' with the 'Paramātmā'. In this latter sense no religion can be said to be devoid of 'Yoga'; for every faith reveals, in one way or the other, the path leading from bondage to emancipation and from darkness to the Light Eternal. We shall here attempt to see how Islamic mysticism has tackled this problem of problems.

Mysticism is the pure and disinterested longing for God for His sake only. The Divine realization through mysticism is immediate and spontaneous, not gradual and by stages through reason and experiment. The mystic's heart is unsophisticated by knowledge, undisturbed by reason, unadulterated by doubt. Mystic lore therefore cannot be analysed, systematized or demonstrated by proof, and everyone is free to doubt its truth except the mystic himself. It is based not on intellect but feeling, it seeks not to know or comprehend God but to *feel* or apprehend Him. Mysticism lies at the core of all religions as butter in milk. When religion is divested of all ritual and ceremony, theology and philosophy, dogma and authority, doubt and disbelief, the rest is the pure yearning for the Infinite, and that alone is what the mystic needs. Mystical experience of God is available only spasmodically and by fits and starts, and is not a consistent system like philosophy, though mystics may choose, if they like, to reconcile their experiences with philosophy, as in the Alexandrian Neo-Platonism. The Persian poet Jamī wrote a booklet on mysticism and significantly called it "Lawāyah" or flashes, for it is through sudden flashes only that God-Realization is generally achieved.

The shortest way to realize God is through tense and powerful feelings, and the crown of feelings is Love. Knowledge is only a veil that hides the Divine Beauty, and the more extensive the knowledge, the thicker the veil. One has to transcend knowledge and reason, open the floodgates of the heart and lose himself in Love for the beloved as the moth recklessly flings itself on the flame. It is needless to teach the moth to love the flame; it is equally ridiculous to acquire degrees of a University to qualify oneself for the final stage of absorption in the Divinity through Love. As a German thinker says, music can proceed from tightened strings only; so too the seeker will be rewarded in proportion to the intensity of the feelings with which he searches the Supreme. Love—love vehement and all-absorbing—is all that is needed in the aspirant to win the cherished prize which is the goal of all humanity.

Though the Prophet Muhammad, by example and precept, attached a high value to poverty and prescribed a month of fasting, yet he had firmly set his face against celibacy, cloistered life and all forms of asceticism. He preached resignation to the Divine Will and obedience to His Law as laid down in the Qoran. God in Islam is

not essentially identified with His creation, but man is desired to lead a pure and virtuous life to please his Maker. Though the Islamic teachings are not pantheistic, it would be a mistake to assume that the Qoran had nothing to contribute to Sufism. It is true the Qoranic spirit encourages progress, not renunciation, and is therefore antagonistic to the ascetic spirit of Sufism, yet we find in the Qoran stray sentences which breathe pantheism and the omnipresence of God: for instance—"And when my (God's) servants ask thee concerning me, then will I be nigh unto them." (II. 182). "On earth are signs for men of firm belief and also in your own selves: will ye not then behold them?" (LI. 20-21). "We are (*i. e.*, God is) closer to him than his neck-vein." (L. 15). "The East and the West is God's; therefore whichever way ye turn, there is the face of God." (II. 109). "He is the first and the last, the seen and the hidden; He knoweth all things." (LVII. 3). "God is the Light of the Heavens and of the earth." (XXIV.35). Similarly in other faiths, which are opposed to the ascetic life, e. g. Zarathushtrianism, we can still find references to the Divine Omnipresence and the yearning of the aspirant to reach the Infinite.

Sufism is said to have existed long before Islam, in fact ever since man first cherished a longing for Immortality, though it came to be known as Sufism some time after Islam was established. The Prophet Muhammad was himself somewhat of a mystic and, according to an unauthenticated tradition, had initiated a few select souls in the esoteric doctrines of spiritual life, leaving the Qoran with its laws and regulations for the masses in general. We need not enter into the possible sources of Sufism, but shall notice only the prominent characteristics of this mystic faith, wherein the love-chords of the devotee's heart are stretched and strung to the uttermost.

Sufism, like Vedānta, is strictly pantheistic, and the Sufi sees God everywhere and in everything. Sufis are divided into numerous sects, some believing in "Hameh oost" (all is He), and others in "Hameh az oost" (all is from Him); but the former belief is more peculiar to Sufism than the latter. It will be seen that "Hameh oost" (all is He) is very similar to the motto of the Vedantist—"Tattwamasi" (Thou art It). As the Vedantist believes that all earthly manifestations are Māyā or illusion, only concealing the Reality, so too the Sufi holds that material objects are but symbols of the Spiritual Essence. The Vedantist turns his back on the world, which is a mere mirage misleading him in the mazes of unreality; so too the Sufi is a Sannyāsī, who relinquishes the very idea that he has relinquished his family, friends and the ties of the world. It is only by Fanā (annihilation—of self) that Baqā (immortality) is available. Both the Hindu and the Muslim mystics meditate on the Reality and love God for His own sake, and not for heaven and its sensuous delights. They disdain all remuneration in this world and the next; what they want is only *wasl ul wusūl* (union of unions) with the Beloved.

Pantheism enables the mystic, Muslim or Hindu, to realize a sense of unity in the midst of diversity, and this unity naturally leads to equality and universal brotherhood. Since the Vedantist and the Sufi have snapped all connection with the world, they breathe an air of perfect nonchalance. Since they derive their joy in the Lord, they are never sad or dejected but always as happy as love divine can make them. The Sufi has to pass through four stages. When he is on the stage of Shari'at (law), he must act in strict obedience to rules and

never think of violating religious customs and traditions. The second stage is that of Tarīqat (path) when the aspirant is supposed to lead a life of exemplary piety and virtue. The third stage is a very high one—that of Ma'arfat (Divine Knowledge) when the Sufi is smitten with God's love and comes to know His true essence through inspiration and intuition. The fourth is the final stage of Haqīqat (Truth) when "the dewdrop slips into the shining sea" and the seeker, released from custom and convention, attains to union with the object of his pursuit. Both the Sufi and the Vedantist discard academical knowledge and philosophies, and the former often delights in poking fun at the hypocrisy and superficiality of Mullas; but the mystics venerate their Murshids and Gurus as if they were God's own representatives, knowing that it is only through the Masters that their inner eye would be opened to get a glimpse of the Infinite. In place of books and libraries, the Sufis and Vedantists, guided by intense feeling and love, have recourse to Samā'a or Samādhi (ecstasy), the fruit of profound meditation, and sometimes to Raqs or Rāsa (dance), the outcome of sheer joy at the communion with the Beloved.

Persian poetry right down to the modern age was inspired by Sufism, and the poets had no other subject to tune their harp or fire their imagination except the beauty of the Beloved's moon-like face, the glamour of her cypress-tall stature, the redness of her ruby-lips, the bewitchment of her drowsy narcissus-eyes, and the fascination of her musky hyacinthine locks. It was only during the last days of the Qājār dynasty in the 20th century, when Iran clamoured for constitutional Government, that the Sufi spell was broken and the poets took the love of their country for their theme. Poetry demands a higher and subtler form of expression; but Sufi poetry, which tries to express in words the inexpressible longing for the True, the Good and the Beautiful, had to seek its outlet through symbols and metaphors, which only could flash forth the charms of the Beloved and the glory of the Divine Union. To the uninitiated, Sufi phraseology will appear highly erotic and positively sensual, for the poet compares himself to an A'āshaq (lover) and sometimes even to a Rānd (profligate), frequenting the lane of the M'āshooq (Beloved), cheered with a cup of Mai (wine or inspiration), poured by the Sāqī (cup-bearer or medium of ecstasy) from the Kharābāt (tavern or spiritual abode) conducted by the Pīr-i-Mughān (keeper of the tavern or spiritual preceptor of the Sufis). The aspirant is right willing to lay down his life if the Beloved would remove her Hijāb (veil or duality) only for a second to enrapture him with her radiant beauty. The blandishing gesture of her Chashm (eye) and the Khāl (mole) on her cheeks are the be-all and end-all of the poet's existence. The Sabā (zephyr) which brings perfume from her locks is all his hope; the dust of her street is the only antimony for his eyes; his wandering in the Beloved's lane is his sole Haj (pilgrimage), and her mansion is the only Qiblah (altar) that he worships. No matter whether he is called Kāfir (infidel) or Maumin (believer), he feels he is above all law and discipline, and exclaims in the immortal words of Amir Khusraw:—

> "I am the Kāfir (infidel) believing only in love, for I care not for religion; since every vein in my body is a chord (singing praises of the Beloved), I do not need the sacred thread."

Or after the inimitable manner of Hafiz:—

> 'I am a woe-begone lover; what have I to do with disbelief or belief?

I am killed by the Beloved; what concern have I with union or separation ?'

The most sober of Persian writers, when they attempt poetry, give themselves up unrestrainedly to the raptures of youth and love and the exhilarating efforts of the inevitable grape-juice. Our concern is not with literature but with mysticism, and the underlying idea in Sufism is, that since mystical experience is based not on reason but on feeling, and since the intensest form of feeling is love, no tribute to God can be greater than that of a lover to his beloved, no mode of worship can be so fraught with zeal and sincerity as the self-elimination of the aspirant in the object of his Devotion, as the absorption of the moth into the flame, as the mergence of the seeker in the Sought.

We see a similar vehemence in the Bhakti-Mārga of the mystics of medieval India. The Premā-Bhakti (Love-Devotion) of the Vaiṣṇava saints poured itself through innumerable thrilling lyrics, which are a glorious contribution to the mystic literature of our country up to the dawn of British ascendancy. But in Hindu mysticism God becomes the lover, the devotee the beloved, thirsting for divine union. This worship reached its acme in Bengal in the lays of Chaṇḍīdāsa, Vidyāpati and Śrī Chaitanya Mahāprabhu and his followers. In Gujarat one comes across the very refinement of erotic delicacy in the Garbīs of Dayārāma, who was a rare poetic product of the Śuddhādwaita Puṣṭi-Mārga of the Vaiṣṇava cult established by Śrī Vallabhāchārya in the early years of the 16th century. Here eternal changes are being rung on the various phases of Śrī Kṛṣṇa's early career—on the innocence of the Bāla Gopāla (Infant Cowherd) and the pranks of the butter-stealing boy in his mother's house, on the ravishing strains of his all-enthralling Bansi (flute), on his dalliance with women at wells and tanks, and his Rāsa-līlā (dance and sports) with the Gopīs in Brindaban. Foreigners will be justified in saying that in picture and poetry, dance and song, India has gone Kṛṣṇa-mad; but it must be admitted that there must be a streak of some blessed madness in all great art and mysticism in one form or the other.

The Gopī's complete dedication to Kṛṣṇa is expressed through a multiplicity of the most fascinating imagery ever invented, associated with the most mellowing cadences our language can command. The Gopī's abstracted looks, her tell-tale eyes, her quivering lips, her disarranged clothes, her dishevelled hair, her overturned water-pot, the sly titter of the maidens, and last of all, the stern rebukes of her mother-in-law have amused the youthful, captivated the hearts of those of aesthetic tendencies, and thrilled and exalted the souls of spiritually-minded people of numerous generations in our country. A respectable woman values nothing more than her modesty and her reputation, and so does the Gopī; but once coming in contact with Kṛṣṇa (Immortal Life), she braves the wrath of her mother-in-law, snaps her finger at society, defies convention, flouts at law and propriety, throws decorum to the winds, and led by one all-absorbing idea she rushes like an Abhisārikā (woman going to visit her lover) to lay her name and fame and all at the feet of the Lord, the spiritual marriage with whom is never attended with the danger of widowhood. This renunciation of wealth and fame, this defiance of the world and its restraints, this irresistible longing and ultimate fusion of the finite in the Infinite, in Sufism and Vaishnavism, is Yoga (union) as conceived in the widest implication of the term.

'Reunion with the Divine.'

Zoroastrian Goal of Life.

BY. K. S. DABU, M. A.

The word 'Yoga' has somehow acquired in English a degenerated sinister meaning. To many Americans it is a term signifying some deep-breathing exercises or bodily postures arbitrarily contrived and alleged to have a curative value or hypnotic and psychic forces to be developed with a view to work miracles of clairvoyance, levitation, etc. So Westerners travelling through India display occasional curiosity to meet a Yogi, and are satisfied with some low tricks of a juggler, snake-charmer or thought-reader. Even in India people dub as Yogis some of those who, impelled by sheer laziness (तमस्), have adopted an easy life of a roaming mendicant waiting on hills or riversides to receive a gullible victim, whose thirst for power and pelf may yield concrete results. Thus it is essential to correct the wrong notions surrounding the term 'Yoga' at present. We Indians must not use it loosely in connection with psychic subnormal or abnormal powers of human consciousness, and must not use it for commercializing any system of mental culture with a mercenary or even higher motive. Yoga is not a passing phase in human life, but the final consummation of one's whole existence, a process involving myriads of lives and incarnations throughout a scheme of Evolution. While describing the Zoroastrian scheme of "Yoga", I must add that it tallies with the Aryan Vedic ideals of Hinduism in essence, and it deals with the sublime goal of life without regard to acquisitions of power or prosperity in any one incarnation of human worldly existence. Yoga has to deal with the eternal and not the fleeting interests of our divine essence—the spark which shall one day be the Flame—or the dewdrop that shall merge into the ocean.

The Zoroastrian Plan of the Great Architect of the universe is roughly this: When manifested Divinity emerged from "Boundless Time", there were radiated numerous divine elemental essences (called Fravashi, and pictured as a circle with wide-open wings). These conscious angelic hosts deliberately selected the alternative of "going down into matter, fighting with Satanic delusion, acquiring perfect wisdom so as to be enlightened, and finally getting the status of creative Lords of existence". They discarded the other alternative of ever remaining like hot-bed plants under the protective guidance of the Almighty "devoid of the knowledge of good and evil". Therefore, they were sent down here into this world's Kurukshetra, to be tried and tested till the predestined victory was won against devilish temptations, so that ultimately "the inner warrior" would attain to his lost paradise once again in unfettered perfection. The human spirit was to acquire wisdom by experiences which formed his *Conscience* (derivatively meaning a store-house of Knowledge) and constantly feel the cramping effect of this unreal deluding world of matter, so that he was ever dissatisfied. This divine discontent is to urge him on through an eternal quest, till the fetters of "ignorance, darkness and death" were broken once for all. Then would he perceive that the wall separating his

ego or personality from the Divine was only illusory; and that his consciousness was incapable of keeping his individual existence apart from the universal all-embracing ocean of "the one Thinker and the one Actor." The final self-surrender was also to be the self-abnegation of egotism. Zoroastrianism has several names given to this final goal of our souls. They are all very significant for understanding the real meaning of Yoga.

(1) 'Rist-ākhez' (Rising of the Dead) implies that the spark lies dormant till finally roused into activity, that human individuality is more or less a state of "Death" viewed from the heavenly standpoint; because when the daily roll is called in Paradise, the incarnated ego is so engrossed in material pursuits that he does not answer it. Therefore, he is dead to the higher impulses and inspirations. Longfellow rightly said: "The soul is dead that slumbers" and Jesus referred to this state of engrossment into the lower world when he told one of his disciples, "Let the dead bury the dead" implying that worldly attractions and functions were supreme in importance over those who were "dead" to the higher calling. Christianity therefore added, "He who has once heard the Word shall never die." Briefly, this resurrection or rising from the grave is a reference to the revival of the spirit, when he wakes up from the deadening influences of Matter, and prepares for "return home" and thereby answers God's roll-call till he is marked "Risen again from Death". This rising is a gradual process till death is conquered finally, and he is fully conscious of his nobler destiny: "To be perfect as thy heavenly Father is perfect." So Yoga implies an awakening from the worldly delusions which crippled a spirit as much as Death.

(2) 'Tan-e-pasin' (The final physical body) refers to the various incarnations which a human ego takes up in order to gain thorough mastery over material charms that lead to Sin and Death. "The wages of Sin is death" because Sin (Gunah) is gradual consumption of physical, moral and mental fibres of man's personality. When experiences accumulate, the destruction is avoided till the final incarnation is reached, when he is free. The same eventuality is referred to as Ravān-Bukhtagī.

(3) 'Ravān-Bukhtagī' (Liberation of the soul): The soul was a prisoner in the "house of illusions" where he was temporarily sent. Later he achieved freedom from the fetters and bondages of ignorance and was no longer imprisoned.

(4) 'Frasho-gard' (Renovation) is another way of expressing the same achievement. Final liberation renews his whole being so that he is "garbed in the angelic light of innocence". The lower self which looked so imperfect—sometimes more animal than human—is so redeemed as to be more superhuman than man; therefore he is renovated and restored to his birthright of a glorious existence and is no longer disinherited. His paradise is regained by the birth of Divinity in him.

Now there is a dangerous misconception in the minds of men regarding such a goal. People think of this reunion as a mere terminus or a point, while as a matter of fact it is a constant process of long journey, a line, so that each moment of noble living is a step towards reunion. If I boarded a ship for London, every minute would bring me nearer that destination, and so when I reach it the process is ended. One should therefore agree with the statement "Yoga is now and here" and not a piously hoped-for remote event which one can await lethargically. Like St. Augustine's ladder "each sin surmounted is a step to the nobler destinies."

Zoroastrianism, therefore, emphasizes the fact that "each good thought, word and deed leads constantly to the Eternal Paradise." Yoga is therefore not a sudden thunderbolt, but a steady stream demolishing the barriers that separate the incarnated ego from his "Beloved". When I refer to this "meeting of the Beloved", I must take note of Sufism which got its inspiration from ancient Iran. It is a mystic allegory of the yearning of the soul to return "Home". God is "the Beloved" to be reached in a state of intoxication with wine (sacred knowledge) to be served by a wine-bearer (The Teacher or Adept), and the meeting was to be behind the veil in the inner chamber "when the cup is emptied to the dregs". Here is a parallel to the Rāsalīlā of Brindaban with the only difference that there the devotees are females in the presence of "The only Puruṣa". Here, too, there is wailing through separated existence and a state of distracted madness urging the heart to have a vision of the Enchanter. In Sufism one hints at a sublime meeting of a satisfying character in a state of ecstasy, when wisdom vivifies the whole of one's personality—and Love and "Wine" are the paths of Yoga. This Iranian philosophy is Zoroastrian in origin though much misunderstood. When Mansūr, the great Sufi proclaimed "I am the Truth", he was executed. The realization of one's identity with the consciousness of God has often been misrepresented as egotism, arrogance and insolence, because during that state one utters such axioms as "I am Brahma, That am I", etc. As a matter of fact, Yoga implies the destruction of one's lower self, and therefore there is no "I and you", but only one all-embracing state of consciousness—a synthetic sweep of true vision where the "I" is lost.

There is a beautiful Zoroastrian ritual symbolizing these truths. Water (elemental essence) is brought from a well (Creator) mixed with milk (Life) and Soma-Juice (wine of wisdom), and after the pestle (Fate) has done its work in the mortar (incarnation), the mixture is frequently passed through a saucer with nine holes (this body) and finally it is returned to the Well !!

Zoroastrianism lays down certain requirements of a man's disciplined life before he can meet God:

(1) A happy mind: Many a sin is committed in a state of misery and wretchedness. True happiness is felt through harmonized balanced feelings. So it is true to say: "Happiness leads to virtue." Of course, when happiness is sought through sensations, self-gratification or acquisition of wealth for its own sake, one is never truly happy. True happiness is gained through contact with the Divine rhythm when one's desires throb in tune with His Plan and Will.

(2) The benevolent soul: Life led in service and for high ideals of Altruism, whereby one grows like a flower unconscious of beauty and fragrance even when it spreads happiness all around.

(3) A healthy body: One's body is to be treated as one's horse, so useful and faithful when well cared for. Yet the horse should follow a course dictated by the master. Our body is therefore not to be mutilated and persecuted, but kept in a state of sound health so that it can lead us through this "desert of Saṃsāra to our goal in willing co-operation. A Yogī's true friend is, therefore, a well-controlled, trained, healthy, willing and obedient body.

(4) A sensitive conscience: This should like a mariner's compass ever point to a true North. One should welcome scruples, compunctions and warnings arising from one's heart, as such signs may be the outcome of past

experiences from previous incarnations. Remorse and repentence are similar admonitions when one goes wrong. These should be respected and attended to. "The inner tyrant" that often deprives us of hunger and sleep is a good disciplinarian.

(5) Rectitude and Integrity amounting to utter Purity, so that one lives like a plumb-line without the least crookedness. He is to be straight and square with all and honest with himself. This rectitude has to permeate all spheres, even the common everyday objects like our food, our play or daily occupations. The searchlight of purity must enter all the nooks and corners of one's existence, and there should be no division of life into watertight compartments of "commercial life", "religious life", etc., etc.

These qualifications are acquired by a Zoroastrian through certain stages of "Initiation". They are briefly:

(1) Fresh birth (or new orientation of life when the soul assumes charge of the personality).

(2) Captainship of the vessel that is to take the stream—a stage when he kicks clear of this shore of delusions, and sails onward towards the harbour of enlightenment.

(3) Mastery of the spiritual apparatuses when he can guide others.

(4) Magician dealing with occult higher forces of man leading to perfection.

(5) The Yogi whose existence is in tune with the infinite, and whose being is absorbed in the Divine.

(6) The Brilliant light of benevolence and wisdom that guides others in darkness—an adept.

In this condition he is free from the shackles of "food, old age and death", because the physical body which was subject to these no longer imprisons him.

Mention is made of some who underwent such Zoroastrian discipline and are now Gosha-nashin installed in some secret shrine as "The world's inner Hierarchy":—King Kai-Khusru, Priest Pesho-tan, etc., and it is hinted that Zoroastrianism is even now under the special care of Pesho-tan and his band of fifty initiates, who work for Zoroaster's message in Iran, with their centre in one of the Persian mountains and their servants spread all over the globe.

All glory to them who, though they attained the peace of paradise, discarded it in order to guide the "Orphan humanity". They await, at the threshold, all weaker souls mounting the ladder with sore bleeding feet, and have renounced their own blissful ecstasy so that others might be benefited. May we deserve their care! May we reach the goal of reunion, where petty worldly interests lose their importance and disappear!! "May we see Him, may we be drawn into His circle and may we be reconciled in His friendship, to be one with Him"—Amen!!!



The Yoga of Modern Psychology.

By B. L. Atreya, M. A., D. Litt.

The original meaning of the Sanskrit word "Yoga" (from the root *Yuj* meaning to join or unite) is union. Union always implies two or more units or entities to be united. Whatever may have been the philosophical implications of Yoga in the past, the term is at present generally used in the sense of "union of the individual soul with God". This at any rate is the sense in which the learned editor of the 'Kalyana-Kalpataru' has used it in his letter of invitation: "We propose to use the term in the more liberal sense of union with or realization of God." This, however, is not the sense in which the term has always been used. In the *Bhagavadgītā* it has been used in several other senses also. In the Yoga-Sūtras of Patañjali the term is used for 'Chitta-vṛtti-nirodha' (control of the modifications of the mind). We have, therefore, not to offer any apology if we use the term in a slightly different sense from that of the learned editor.

Modern psychology is an empirical science. As such it tries to steer clear of all metaphysics. It is aptly called "a psychology without soul" (the word *psyche* means a soul and psychology originally meant a discourse on soul), the latter being a metaphysical entity and therefore beyond the pale of science. Psychology has far less to do with God as a metaphysical entity. There is no problem, therefore, of union between soul and God in modern psychology. Still there is much of Yoga in the original and literal sense of the term in it. Modern psychology may not have given us any knowledge about the soul and God, but it has certainly given us a lot of useful information about the concrete human personality, much of which was unknown until very recently. Equipped with this knowlege we are now in a better position to understand the springs of human activity, the causes of our suffering and misery, and way to peace and happiness. It is on the basis of this knowledge that we can formulate a slightly new system of Yoga which will be very useful to humanity and will serve the interests of religion and philosophy.

Human personality, according to modern psychology—leaving aside the differences of opinion—is not a unitary entity or agent. There is more of plurality than of unity within it. The various psycho-physical factors which compose it are not always in harmonious relations. Unity is an ideal rather than a fact of mental life. All men strive to attain a fully conscious unity within them, but only a few attain it. Human consciousness is like a theatrical stage on which numberless quasi-independent propensities, urges, impulses, desires, ideas and emotional trends appear to play more or less chaotically. They come from somewhere behind the background screen, take possession of the stage, play some part and retire temporarily back into the "green" room. These tendencies are of various kinds: cognitive, affective and conative; "moral" and "immoral", fiendish and divine; selfish and social; physical, physiological, mental and spiritual. The stage of consciousness on which they make their temporary appearance is the only part of the whole theatre

of personality which is in the lime-light; the rest of the theatre remains dark. The human personality is thus conscious of only a small fragment of itself. It is unconscious of most of its powers, potentialities and urges. From this point of view it is compared to an iceberg, only a small portion of which is seen above the level of water, the rest of it, which is by far the greater portion, remaining under water. The elements, factors or constituents of the personality are not always and in all cases well-integrated, united or synthesized. They are often at war with each other. They do not stage a unitary, consistent and harmonious piece of drama. The human consciousness is a battle-field rather than a theatrical stage. Sometimes there are more serious factions and splits which make the personality weak and diseased and disable it from adjusting properly to its environment. Serious conflicts lead to repression of some urges which recede into the unconscious background, and, having formed more or less independent groups called complexes, dissociate themselves from the main stream of personality. Thus are sown the seeds of various neuroses and psychoses from one or the other of which almost every individual suffers at some time or other in his life. From this point of view human personality may very well be compared to the "Indian nation" in which unity, integration, synthesis, harmony and co-operation among its several discordant, clashing, conflicting and self-seeking parties or communities—each of which fights for its own petty claims and wants to possess the resources of India without conceding to others their just and due share, are conspicuous by their absence. They are mere ideals and have to be realized with great effort. Like a beautiful piece of art an integrated personality has to be created and evolved by conscious and persistent effort. In fact, to construct a unified and harmonized personality, with its accompaniment of strength, joy and peace, is the noblest of all arts. It is this kind of unity, union or synthesis within one's own personality which forms an important part of the Yoga of modern psychology. Higher Yoga of mystic union with the Divine is not possible without success in this kind of Yoga. Śrī Kṛṣṇa was right when he said: "He accomplishes the misery-killing Yoga, whose eating and drinking, enjoyments, waking and dreaming, desires and actions are well-harmonized." (The *Bhagavadgītā*, VI. 19). A disintegrated personality, having conflicting desires and motives, can never attain success in any field of life, just as an unorganized subject nation can never win independence. The first and the foremost aim of a Yogī, according to modern psychology, is to be a person, an integrated personality by resolving all internal conflicts, by giving due share and right opportunity of satisfaction to all psycho-physical needs, by establishing a hierarchy of desires in which all of them find a suitable position and place, and by avoiding all sorts of suppression, oppression and strangulation of any important aspects of one's life. There should be a mastering purpose of life, for the realization of which all energies of the personality must voluntarily offer themselves and all petty desires must be kept within their bounds and under the control of the federated whole. This Yoga gives zest, strength, peace and joy which are needed for all sorts of social, religious and mystic achievements of individuals.

Having attained unity within oneself, the individual should aim at attaining harmony with and at effecting right adjustment to his environment. This is the second part of the psychological Yoga, without which the former is not perfected. The individual and the environment are two complex,

distinguishable but not separable aspects of one whole being. Just as integration and harmony are needed within the individual, adjustment and harmonious relations are needed between the individual and his environment in order that we may have a peaceful, happy and prosperous life. To attain perfect adjustment with the environment is a much more difficult task than to attain harmony within oneself. Success in one, although essential for the success in another, does not ensure and imply that in the other. Indian genius has always excelled in the subjective Yoga but has unfortunately failed often in the social one. The main reason for our failure in adjusting properly to the environment has been that we as a race have been more of introverts than of extroverts. We have always sought for God within ourselves rather than within society and nature. We seldom faced reality; often took to flight from it. We never tried to master nature, but yielded to it and worshipped it, as we have always feared, yielded to and worshipped our invaders in the past. Our long standing political subjection is due to our lack of effort at this Yoga of adjustment. Want of proper adjustment to the environment, both social and natural, and the consequent tendency to run away from difficulties and to retreat within oneself are responsible for many a mental disorder rendering the individual incapable of any notable achievement. To attain perfect adjustment with the environment, the individual has first to understand the true relationship between himself and the environment and then to fulfil the obligations incidental to his place in nature and society. A proper attitude of "give and take", a balance between self-seeking and self-sacrifice, and a happy mean between conquest and submisson have to be established between the individual and the society in order that the former may feel at home in the latter. Higher ends of human life, if there be any, can only be attained when this much has been achieved. Śrī Kṛṣṇa was right when He said to Arjuna on the battle-field of the Mahābhārata war: "Man attains success (in realizing the highest end of life) by performance of his own duty (Swakarma) and thereby worshipping That Being (the Great Cosmos) from which all beings (creatures) originate and which is spread out (manifested) in the form of all this universe." (*Gitā* XVIII. 46). A philosophy of life which induces the individual to run away from the battle-field of life and to withdraw within oneself in order to escape is not a sound philosophy. It renders the society poor and the individual dissatisfied and nervous. It is why in all the stories of the *Yogavāsiṣṭha*, the greatest philosophic epic that the world has ever produced, the spiritual teacher asks his pupil not to leave the world and his place in it but to understand his right relations with the environment and to act accordingly. "An Ārya (nobleman) is one who takes his proper place in nature (cosmos) and acts accordingly, who does what is proper and does not do what is not proper. He is an Ārya who acts in accordance with what the situation demands, what his mind determines, what ethics demands and what the great scriptures enjoin upon him." (VIa. 126. 54-5). "They are not philosophers but fools, who do not live a balanced active life demanded by the situation in which they are placed; those fools are not philosophers, who childishly run away from their natural situations." (The *Yogavāsiṣṭha* VIa. 104. 40-41). "Throughout the entire cosmos one gets desired happiness only through proper striving. There is no sin in doing what is natural to one." (*Ibid.* VIa. 106. 6).

Thus harmony within and proper adjustment with the environment are the two aspects of the new Yoga which

is in line with the findings of modern psychology. We outline below some of the general principles of this Yoga for those who should like to practise it. For further and detailed information books on Psycho-analysis, Psycho-therapy and Mental Hygiene may be read.

1. We should be fully aware of our inherited capacities and incapacities by carefully studying the achievements, successes and failures of some of our ancestors on both the mother and the father sides.

2. We must understand as much of the world and our environment as possible. This understanding must be based on scientific knowledge.

3. We should learn to face facts and should never try to evade, escape from or dodge the unpleasant situations.

4. We should effect a compromise between our social and individual tendencies.

5. Avoiding both brooding over and worrying about the past and excessive day-dreaming about the future; we should try to live in the immediate present.

6. We should learn to understand our own present problems and to solve them ourselves. To approach our present problems in terms of the past and in imitation of others will not bring about the right solution.

7. From an early life we should form a habit of making effort and taking delight in successful achievements.

8. In case of conflicts within our own minds between antagonistic desires, we should fairly admit the claims of both sides and try to effect a compromise between the two in which both of them may get greater or less satisfaction. In case such a compromise is not possible, we should have a synthetic ideal of life in which all the conflicting urges find their due place and proper satisfaction.

9. We should know fully well, through psycho-analysis and liberal self-study, all the insistent urges of our life with their relative strength and importance. Being equipped with this self-knowledge, we should establish a hierarchy of desires in which the top-most place must be occupied by one supreme and comprehensive end of life to which all others must conform. In this hierarchy of desires the sensual ones must be subordinated to intellectual and spiritual ones, for the mere fact that the satisfaction of sensual desires is shortlived and much less productive of individual and social good than that of the intellectual and spiritual ones.

10. Self-control, self-restraint and self-denial are often very much needed by the individual to become more efficient and to realize greater ends of life. They should not, however, be brought about by force and by shutting our eyes to the claims of those tendencies which we have to inhibit temporarily. Postponement of satisfaction of certain urges should not take the form of their permanent repression. This is possible only when the ideal of life is so liberal that every side of life finds its fulfilment in its realization. The life of Śrī Kṛṣṇa depicted in the Hindu literature is the fullest life known to humanity and can serve as an example in forming an ideal of life, in which all sides find fullest satisfaction.

11. We should have a definite and exact knowledge of the means for the ends we seek and should not waste time and energy in doing things which either do not help us in realizing the major ends of our life or take us away from them. According to Hindu psychology, these major ends of life have rightly been described as four,

namely: Perfect social adjustment (Dharma), Acquirement of the necessary requirements for maintaining a prosperous existence (Artha), Satisfaction of all the biological and psychological urges, especially that of the Sex (Kāma) and Attainment of Spiritual Freedom and Peace with its accompaniment of abiding Joy (Mokṣa). They may be construed differently in accordance with the evolution and insight of each individual.

12. Let truth, justice and reason rather than emotion and blind prejudice rule our life. It is the former that can bring about harmony within and adjustment without.

13. In social relations with other fellow-beings we should try to imagine ourselves in their situations and, having visualized as to how there we would like to be treated by those in our situation, we should treat others both positively and negatively exactly in the same way. A little quantity of practice of this principle is more productive of individual happiness and social good than tons of reading books on Ethics.

14. We must be fully acquainted with all our biological urges and animal instincts and should never be ashamed of them, as they are the motive forces of our personality. Whether we will or not, they will have their fulfilment, if not directly, vicariously. If we choose, we can bring them under our subjection and get useful work done through them. We can also in a friendly way wean them off from their usual or baneful objects, sublimate them and change their mode of satisfaction. But despised, disregarded, evaded and repressed, they become sources of many kinds of mental and physical maladies.

15. A sound and healthy physical body is the first requisite of harmony and adjustment. Nothing incapacitates the body as much as mental worry and use of stimulating drugs. Both of them should be avoided as enemies.

The Characteristics of Saints.

Him alone we may call a saint who sees God in all beings; who looks upon gold as a clod of earth; who looks upon a jewel as a mere stone; who has driven out of his heart anger and passion; who harbours peace and forgiveness in his mind; whose tongue is given merely to the utterance of God's Name. As trees do not know honour and dishonour, as they are equal to those who worship them and those who cut them, similarly, the saints in their supreme courage look upon honour and dishonour alike. That is the supreme Law of Sainthood, which regards as necessary a perfect belief in the efficacy of God's Name, and which requires us to eradicate all our other desires. He alone has reached ecstasy, who looks upon honour and dishonour alike. He alone is the beloved of God, who looks upon friend and enemy alike. He alone is the king of Yogīs who looks upon gold and a clod of earth with equal eye. Such a one is a great purifying power, and makes all the three worlds pure by his presence. The very gods worship his feet. A mere remembrance of him puts an end to all sin.

—*Namadeva.*

Yoga in Christianity.

By Arthur E. Massey.

All forms of Yoga imply 'Union' or the realization of God. Although the word 'Yoga' is by no means familiar to the average Christian, its equivalent in physical and mental discipline, in contemplation and ecstasy and the unitive life has been known and practised under the general term 'Mysticism' from time immemorial.

Patañjali in his second aphorism states that "Yoga is restraining the mind-stuff from taking different forms;" in other words he asserts the supremacy of mind. The mind-stuff has been rightly compared to a calm, translucent lake with waves or ripples running over the surface when external thoughts or causes affect it. These ripples form our phenomenal universe, *i. e.*, the universe as it is presented to us by our senses. If we can make these ripples cease, we can pass beyond thought or reason and attain the Absolute State.

All forces in the body, when not wasted go to form what is known as Ojas in the science of Yoga; especially the reproductive and sexual energies when controlled are easily transmuted into Ojas. This chastity and continence, which is an integral part of Yoga, is also recognized by Christianity as indispensable factors for the aspirants to Divine Union. In all the great faiths when it is desired to reach great heights of spirituality, this form of austerity is not only recommended but enjoined. It lies at the very heart of Christian monasticism.

As the goal of Patañjali's Yoga system is the isolation of the true self from the bonds of matter and mind which enmesh it, so the Christian mystic seeks through renunciation of the lower carnal self and in contemplation his objective, *i. e.*, Divine Union, or Ultimate Reality. In this pursuit the mystics of all religions have reached a plane where the things that divide them seem insignificant in comparison with the one supreme quest in which they are united.

As with the *Bhaktiyogi*, the Christian mystic is distinguished by an immediate and compelling sense of the Divine Reality. In his intimate communion with God through meditation or prayer and contemplation (Dhyāna) he is able to achieve immediate realization of God whilst the world and all its concomitants drop away into oblivion.

There is much the devout aspirants can do by way of entering on the mystic experience. There is the preparatory moral discipline (Yama and Niyama). Then there is the physical discipline (Āsana and Prāṇāyāma), and finally there is the mental discipline (Pratyāhāra and Dhāraṇā). It is only after this long initial preparation that the aspirant arrives at the true mystic way. Under the head of Yama, five moral precepts of the nature of restraints are laid down. They are Ahimsā, Satya, Asteya, Brahmacharya and Aparigraha. These are the fundamental prohibitions found in other religions also, and correspond precisely with the five great ethical prohibitions in the Law of Moses, viz., "Thou shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet."

Jesus taught that it was not enough to look merely to the outward deed,

but also to the inner state of mind. He condemned, for instance, impurity of thought as strongly as impurity of act, and not murder only but the anger and hatred from which it proceeds. It is not enough, he said, to avoid injury or hatred. Enmity must be overcome by love. Gautama Buddha taught the same. Undoubtedly the five Yamas may be similarly interpreted as applying to thought as well as deed. Satya will not be merely verbal truthfulness, but inward truthfulness of thought; Brahmacharya will not be merely abstinence from acts of impurity, but also from lustful thoughts and passions. Patañjali taught that these five prohibitions are the Universal Great Vow, not limited by life-state, space, time or circumstances. They represent the absolute and unchangeable moral law. The positive observances, described as Niyama, are also five in number:

1. Śaucha, purity of body and mind.

2. Santoṣa, contentment with one's lot.

3. Tapa, the practice of austerities, or what is known to the Christian as 'mortification', implying a drastic and painful curbing of the lower passions and desires. 'If thine eye causes thee to stumble,' said Christ, 'pluck it out and cast it from thee.'

4. Swādhyāya is self-study—the study of the spirit and the seeking of God within. It answers to what Christians call 'meditation'—the dwelling upon some passage of scripture or some sacred theme, which brings one into closer communion with God. Swādhyāya follows mortification with healing, air and light by which the soul opens herself out to the breath and sunshine of the life of God flowing in upon her.

5. Īśwarapraṇidhāna is giving God the central place in one's life so that He becomes the motive of all action. Losing ourselves in God we are able to say: "Not I but Christ that liveth in me." When this attitude has become a permanent establishment, from it comes, says Patañjali, the attainment of Samādhi, which is the supreme condition preceding Divine Union. It is not enough to abstain from murder and lying and theft and incontinence and covetousness, or to have attained to purity and contentment. It is not enough to practise rigid austerities or to be diligent in sacred study. If we would progress in the mystic way we must cease to make self any longer the central motive in our lives. We must lose ourselves in God. We must keep God ever uppermost in our thoughts with whole-hearted Love so that His service, which is "perfect freedom", becomes our ruling and directing passion.

Patañjali's emphasis upon the strictest moral discipline as the essential first step in the soul's ascent to God is the equivalent to the Christian mystic's "Way of Purgation"; its negative aspect is detachment, which is the stripping away of all unnecessary or harmful things which dissipate the soul's true energies. This detachment has a threefold character. It is detachment from all worldly wealth, all finite goods, for the attainment of the true spiritual riches. This is "Poverty". Detachment from all the pleasures of sense, for the attainment of the true spiritual joy is "Chastity", and detachment from all praise and esteem, the abnegation of the very self, for the attainment of the true Divine Self is "Obedience". The Christian monk wears a chord with three knots in it signifying his vow of "Poverty, Chastity and Obedience".

"God is Pure Good in Himself," says Eckhart, "therefore will He dwell nowhere but in a pure soul. There He can pour Himself out; into that

He can flow. What is purity ? It is that a man should have turned himself away from all creatures and have set his heart so entirely on the Pure Good that no creature is to him a comfort, that he has no desire for aught creaturely, save so far as he may apprehend therein the Pure Good which is God. And as little as the bright eye can endure aught foreign in it, so little can the pure soul bear anything in it, any stain on it that comes between it and God. To it all creatures are pure to enjoy; for it enjoyeth all creatures in God, and God in all creatures."

The way of purgation consists mainly in mortification and the life of meditation or prayer. Christian ascetics have gone to extreme lengths like Hindu ascetics in the practice of austerities. But the more illuminated mystics have always realized that it was not so much the body which needed mortification as the will, which has to be cured of its pride and self-regard. Where the dominating motive is the Love of God, Prayer and Meditation open out the deep places of our spirits to the inflowing tide of the Divine Grace and Love; this renders abortive all the old lower passions and the former temptations naturally lose their hold like the faded leaves of a tree, leading assuredly to God-Realization. Thus we see how the mystical Christian ways of purgation come so near to the Yama and Niyama of the *Yogasūtra*.

It is obvious that both Hinduism and Christianity lay great stress on the need of a strict preparatory moral discipline, and not without reason; for without such rigorous moral discipline the practice of contemplation is not only a farce but positively harmful. For in contemplation the conscious mind is deliberately induced to rest from its activity, and so removes the barriers which that mind normally places on the unconscious or subconscious mind, much as they are removed in sleep. To do this without preliminary moral discipline is to rouse a medley of repressed impulses and desires, which lurk in those hidden regions of the mind, including not a few evil imaginings of the lower nature, which prove only too ready to flock in and fill the mind. Instead of communion with God one will experience pleasurable day-dreams, at the best harmless, at the worst defiling and injurious. There is no short cut to God-Realization. The aspirant must be prepared to traverse the long difficult road which all the saints have trodden. In Chapter II, Sutra 33 of Patañjali it is stated: "In order to exclude from the mind questionable things, the mental calling up of those things that are opposite is efficacious for their removal." Nothing could be clearer than this. It is a well-known psychological principle that in the struggle between a higher and a lower impulse in the mind, victory goes to the side to which we concentrate our attention. If we would dispense with an evil impulse, we must substitute a good one in its place; for "nature abhors a vacuum." Praying against the evil impulse only opens the way for it to dominate the mind. We must turn to the opposite grace which we seek to win.

"Thou wilt keep him in perfect peace, whose mind is staid on Thee." The goal of Patañjali's system of Yoga is the isolation of the true self from these bonds of matter and mind which usually enmesh it. Although the aim of Christian Yoga is definitely the attainment of unity with God, and the contemplation through which such unity is taught always has God or some attribute of God for its object—yet Patañjali's aim, although wider and more general, has obviously the same

objective, *i. e.*, self-identification with the ultimate Reality.

To this end the senses have to be gathered in from all exterior objects on which they tend to rest, and to follow the mind in its complete repose. What the Christian mystics call 'Re-collection or the gathering in of the mind from all outward distractions', is described in the *Bhagavadgitā* as follows: "Wheresoever the fickle and unsteady mind wanders off, there shall he check it and bring it into obedience to the Spirit."

We have only been able to touch upon the subject of Yoga in Christianity. We might have enlarged upon such themes as "Contemplation", "Ecstasy" and the "Unitive Life" as aspects and stages of Christian Yoga or "Yoga in Christianity". The pity of it is that the average normal Christian has failed to appreciate the precious heritage left to the Church by the saints and mystics of the past.

The reality which the mystics record of their experiences in divine communion, which to them was the most certain of all certainties, baffles description, because it transcends all the ordinary experience with which language is framed to deal. Of these most excellent and divine workings in the soul, says Angela of Foligno, "man can in no wise speak or even stammer." Whatever we attempt to predicate of the Supreme Reality, we have to confess that it is utterly inadequate. Yet some language we must use. 'Sat, Chit, Ānanda' says the Vedantist; 'That which is,' says Augustine; 'Eternal Light,' says Dante; 'Pure Love,' says Catherine of Genoa.

Those who conceive of God in terms of the Infinite, the Absolute, the Divine Darkness, tend to use the language of deification. While the presuppositions of Christian philosophy prevent them from going so far as the purely Adwaitic expression 'Aham Brahmāsmi', I am Brahma or the Absolute, their language nevertheless approximates to this; in fact, personally I can see no difference. "It is no longer I that live," says Paul, "but Christ lives in me." "He became man," says Athanasius, "that we might be made God." "The soul that by resigning itself," says John of the Cross, "becomes immediately enlightened by, and transformed in, God."

"God ! the One, the All of Being, let me lose my life in Thine;
Let me be what Thou hast made me, be a quiver of Thy flame.
Purge my self from self's pollution; burn it into life Divine;
Burn it till it dies triumphant in the firespring whence it came."

The Descent of Grace.

The only way towards receiving the Divine Grace is to adore the saints. They are the temple of knowledge. We should touch their feet in body and mind and thought. We should do all sorts of service to them with utter absence of egoism. Our mind shall forthwith cease to give rise to conjectures; our intellect shall grow strong in the light of their words;......doubt shall cease; all beings will then be seen as in God; the darkness of infatuation will disappear; the light of knowledge shall shine; and the Guru will send down his grace.

—*Sri Jnaneshwar.*

The Lord's Prayer.

By K. Kaliana Swami, B. A., B. L.

Our Father which art in heaven,
Hallowed be Thy name.
Thy kingdom come. Thy will be done in earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our debts as we forgive our debtors.
And lead us not into temptation but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen.

The disciples of Jesus who were convinced that there was a definite connection between his prayer-life and his matchless character felt that none could better teach them to pray, how to pray and what to pray for, than Jesus and one of his disciples said to him, "Lord teach us to pray." Since a prayer-life cannot be transferred to another, Jesus did the only thing possible in giving the form of a model prayer, commonly known as the Lord's Prayer, prefacing it with the statement: "After this manner, therefore, pray ye" showing that he intended it to be a model or pattern to guide them in making their petitions to God and not a stereotyped form, "a meaningless repetition of set words and phrases". He warned them against "vain repetitions" which defeat the very purpose of prayer.

The Lord's Prayer contains seven petitions, of which six are for spiritual blessings and one deals with temporal needs and that is because when spiritual needs are fully satisfied, temporal blessings will be granted to us. It is divided into two parts: In the first division there are three petitions which have to do with God and things divine: namely, (1) God's name, (2) God's Kingdom and (3) God's will. In the second division there are four petitions which have to do with human beings and their daily needs: (1) We need daily bread for our spiritual and physical bodies, (2) We need to have our sins forgiven, (3) We need to be divinely led—especially in times of temptation, and (4) We need to be delivered from all evil. Bread, pardon, guidance and deliverance are the summary of our daily needs.

The Lord's prayer is addressed to "our Father which art in heaven", the one true God who is the Creator. Addressing God as "our Father" places us under a most solemn and sacred obligation to one another, namely, that of Brotherhood.

(1) "Hallowed be Thy name" is a petition of reverence and comes first, as reverence is the gateway to the divine presence. The first step in approaching God is to place ourselves in the proper attitude towards Him, as it is the person with a reverent approach who finds God. The approach of reverence is also the approach of humility—having a contrite and humble spirit. We hallow God's Name or character by living holy lives. The request is that divine power may bring our characters into harmony with our Father in Heaven—that God's Name may be hallowed in this world and hallowed in you. God sends you into the world as His representative. You cannot hallow His Name, you cannot represent Him to the world, unless in life and character you represent the very life and character of God.

(2) "Thy Kingdom come": This second petition logically follows the first, for the Kingdom of God cannot come to us individually unless God's

Name is hallowed in our lives. It expresses the longing of our souls that God would visit and redeem us from the domain of sin. There are two phases of manifestations of the Kingdom of God—that of grace and that of glory. When we are in sin the grace or unmerited favour comes into play and when it is done, the dominion of glory will be established. The request "that God's Kingdom come" is a plea for the reign of righteousness in our heart's kingdom while we live in the present world. 'The Kingdom of God is within you' involves the enthroning of the King (the Father) in the heart, to have complete dominion over the kingdom of the individual life.

(3) "Thy will be done on earth as it is in heaven." This is the third petition and is the climax of the first division, which has to do with things Divine. "After the salutation, which recognizes the God of Heaven to whom we pray as our Father, we ask that His Name or Character be hallowed in us. This is accompanied by permitting Him to establish His Kingdom in our hearts and by crowning Him king of our lives. The evidence of God's rulership over the dominion of our souls is submission to His will." The obedience that God accepts or recognizes is that impelled by the motive of Love. Not the greatness of the work, but the Love with which it is done determines its value. "Love is the fulfilling of the law" and when the law of Love is written in the heart, obedience is a pleasure and not a merely legal duty. The greatest struggle in man's life centres round the surrender of the will. It is the human will with its free power of choice that shuts or opens the gate to the Kingdom of God. "To will aright is to will what God wills." For the person who loves God enough to live wholly within His will, "God is able to change his losses into gains and his crosses into crowns."

(4) "Give us this day our daily bread". The second division opens with the fourth petition and deals with our needs. It is a prayer that our daily needs be supplied and not our daily wants (desires). It recognizes God as the great provider of all our needs. This request for bread includes food to sustain the body and also spiritual food, as the health of the physical body and the health of the soul are closely related and both must be supplied daily. "Daily" means 'necessary' or 'essential' bread—'the needful bread' by which both the body and the soul are sustained and by which they grow. As we require fresh food for the body every day, so something new and fresh is required to vitalize our souls.

(5) "Forgive our debts as we forgive our debtors." As the fourth petition shows that we are in need of daily food, this the fifth petition which is one of repentance and contrition shows that being sinners we are in need of daily forgiveness. "In the one we ask God to give and in the other we ask Him to forgive." Forgiveness is the greatest of all His gifts, because it is the least deserved on our part and is the hardest for us to give to others. This petition includes far more than mere pardon for past sins; it is the cry for a new heart, a new creation, that takes away the bent to sinning and gives us the desire to do right, as well as to be kept from doing wrong. The true conception of forgiveness means in effect: "Create in me a clean heart, O God; and renew a right spirit within me." This right spirit within the heart is essential to genuine forgiveness.

In this petition for pardon we ask God to pardon as we pardon those who have wronged us. The request

for pardon from God therefore includes reconciliation with those who have wronged us. We have no right to pray this prayer unless we are willing to forgive even our worst enemies. "Christ really made this an ultimatum."

(6) "Lead us not into temptation." This is a request for daily divine guidance and is "the most puzzling statement in the Lord's Prayer", as God does not tempt any man. The request is for divine guidance during the hour of temptation and trial, that we might be kept from falling.

The original word for 'temptation' as used in this petition means 'trial' or 'test'. God permits trials and afflictions to come to us to remove the impurities and unlovely traits of our character and they are blessings in disguise. "Leave us not alone in temptation", "Do not allow us to be led into temptation" and "Abandon us not in trial" are other translations which indicate the true meaning of the request.

Temptation is universal to the whole human family and there is no place where we are exempt from it. The divine instruction is: "Submit yourself to God and resist the devil and he will flee from you", as submission to God defeats the enemy and redounds to our good and God's glory. Though temptation may be a blessing in disguise, we should do all that is in our power to avoid it.

This prayer is also one of sympathy. It should lead us to be very careful of our own life and conduct lest we be a temptation to our neighbour. The faults that we criticize in others are usually those which are prominent in our own characters and that is the reason we readily recognize them. Therefore "think rather of the cruelty and the subtlety of the enemy than of the sin of its victims. Regard them with sympathy as wounded men lying on the battle-field. It is our common enemy who has injured them."

(7) "Deliver us from evil." This is the seventh and last of the petitions and out of all, this is not only the most intensely human, in that it is the natural cry of conscious weakness to infinite strength, but also the most inclusive, summing up as it does all the petitions that have gone before. 'Evil' as here used includes every foe to spiritual, mental and physical progress. It is a prayer for victory over all sin, for clean hands and pure hearts, for freedom from guilty conscience. We need deliverance not only from the sins we commit but also from our sinful nature, so that we shall become "partakers of the divine nature".

Thus the Lord's prayer, which was given as a model and which is primarily a public prayer, is short and to the point—confined to our present needs—couched in words which are plain and easily understood by all and containing all things pertaining to life and godliness with no omissions, repetitions or superfluities. Comprising as it does all that a model prayer need contain, the Lord's Prayer can very well be the universal prayer of the human race, irrespective of all distinctions of country and religion.



The Yoga for the Present Age.

By Bhagvati Prasad Singh, M.A.

In her monumental work, the *Secret Doctrine*,[1] Madame Blavatsky, the founder of the Theosophical Society, says that "whoever knows anything of the anatomy of the human, or even of any animal, body, and is still an atheist and a materialist, must be "hopelessly insane" according to Lord Herbert, who rightly sees in the frame of man's body and the coherence of its part something so strange and paradoxical that he holds it to be the "greatest miracle of nature". This rhapsodic appreciation of the human body is based on a keen observation of its grossest elements only; what would one say if he were acquainted with the mysterious and subtle powers that are associated with this human form? For, in fact, this human body contains all the powers, that rule the universe, in a microscopic form. It is for this reason that so much has been sung in praise of the human form in our sacred texts. One is fortunate enough to get this human form after passing through millions and millions of lower forms,[2] and one is expected to make proper use of the human form. There is everything in this very human form of ours which can give us the greatest possible joy; but unfortunately the present condition of our world is vehemently opposed to this proper utilization of our bodies. There were times when everyone lived in peace and joy, and everything in nature appeared to be moving in harmony; but in the present age almost everybody is unhappy and surrounded by miseries. We have no complaint against this materialistic tendency of our age; surely it must be for the good of the world. What we are concerned with is whether we can still live in peace and joy in spite of the restless and dark age in which we have been born.

The aim of life and that of Yoga is the realization of inner and higher forces in this human body and the utilization of these powers to know ourselves and to be always steeped in that boundless joy which is the visible phase of the eternal harmony of the universe. I shall lay before the reader some of my ideas about the practical achievement of this goal.

The so-called civilized life of the present day has made us utterly unfit to utilize our bodies in deriving that bliss which everyone hankers after. The basic principle of our culture—Brahmacharya in unmarried and also in married life—is being assailed on every side; our food, which ultimately forms our mind, is utterly unscientific and polluted; and the bustle and hurry of the day are shaking our nerves so badly that it is no wonder that we are rapidly degenerating and wallowing in misery. And if we do not correct our ways in these things, we are rightly doomed to suffer in one form or other,

1. *The Secret Doctrine*, Vol. IV, page 223, 1938 edition.

2. See *Bhagavata* III. 30. 34

अधस्तान्नरलोकस्य यावतीर्यातनादयः ।
क्रमशः समनुक्रम्य पुनरत्राव्रजेच्छुचिः ॥

—also *Ramacharitamanasa*, *Uttar Kanda*, first of the seven questions of Garuda to Kakabhusundi:—

नर तन सम नहिं कवनिउ देही। जीव चराचर जाचत तेही ॥
नरक स्वर्ग अपवर्ग निसेनी। ग्यान बिराग भगति सुभ देनी ॥
सो तनु धरि हरि भजहिं न जे नर। होहिं बिषय रत मंद मंदतर ॥
काँच किरिच बदलें ते लेहीं। कर तें डारि परस मनि देहीं ॥

irrespective of whether we are rich or poor.

I do not want to hurt the feelings of any sect of people, but I must say emphatically that those who make the suggestion that it is impossible to remain celibate all through life, or that it is positively injurious to stick to celibacy, are utterly ignorant of even the principles in outline on which the idea and purpose of Brahmacharya are based. Our idea of Brahmacharya requires that the eight kinds of Maithuna[1] or intercourse between the opposite sexes are to be scrupulously avoided. It is not only the actual union of the sexes which is connoted by the word Maithuna, as is commonly understood. We might not have the opportunity of actual sexual intercourse, but at the same time be fallen from virtue. Association with ladies in more and more intimate way is nothing but fall from Brahmacharya, and we are reaping the fruits of this degenerate craze. Almost 75 % of our youngmen are suffering from Prameha (Seminal disorder) of one kind or other and none of them possesses semen virile enough to beget a healthy child with a strong will. It is heart-rending to note the ever-increasing advertisements for tonics and other medicines meant to make up for this loss of manhood. All these quack medicines only hasten one to impotency by their pernicious reactions, and the mind shudders to think of the resultant degeneration of society in consequence of this menace of civilization. Birth-control devices, for which so many of our leaders are crying themselves hoarse are meant not simply to prevent over-population as is commonly given out, but to hide the result of indiscriminate sin of this nature. Pictures given in advertisements for such medicines are undoubtedly meant to inflame our worst passions and lust, and the growing craze for exposing female form as much as possible in talkie pictures and elsewhere is nothing but fuel to feed this undesirable impulse. Some of the pictures of even our revered goddesses and Ṛsi-Patnīs are now printed in such lewd and wanton manner that one trembles even to imagine the effect such pictures may create in immature minds. Another growing tendency is to give more and more prominence to law cases involving sex offences even in ordinary papers which are generally read by our unsophisticated children and ladies. It would appear as if ours was a fatherless nation delivered over to the devil intentionally. Is it not the duty of any of our legislators to raise his voice against this prostitution of our finer faculties? Is all force gone from the blood of Satīs and Brahmachārīs from whom we claim to have descended? Do we not see around us youngmen who cannot see eye to eye with anybody, who have no will as it were, who are beset by the spirit of defeatism in every undertaking, who are utterly unfit to bear hardship of any kind, who beget only slaves and who do not react even to the worst form of indignity meted out to them? Surely these are the victims of the above unchecked evils in our society, which make fall from Brahmacharya possible and easy in every way.

The food that we take these days is not only lacking in nutrition, but unscientific in every way. Our machine-ground flour becomes devoid of all vital elements which are burnt up in the heat of the machine in which it is ground at such great speed. Our milled rice and pulse are at the root of numerous recent maladies like Beri Beri and similar diseases. The sugar of Java cane which we get is not only the product of a sort of cross-breed between

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1. स्मरणं कीर्तनं केलिः प्रेक्षणं गुह्यभाषणम् ।
संकल्पोऽध्यवसायश्च क्रियानिष्पत्तिरेव च ॥

bamboo and sugarcane, but it is also deprived of a good deal of its nourishing properties by the use of alum, indigo and lime used in its so-called purification to make it look white. The impure Ghee and oil that we are getting these days is a problem towards which none of our leaders appears to pay any serious notice. We do not get pure water to drink, and the too frequent use of ice has brought about so many of our throat ailments that we have to spend a good deal of our earnings on doctors and medicines. We probably do not like to be told that our sweet aerated drinks are nothing but coal-tar in a refined form. Our tastes are veering round impure vegetables like potato, cabbage, cauliflower and the like which require the dirtiest manure. Tea-poisoning is going on all around, and nobody seems to take any note of the disservice that the Tea Cess Committee propaganda is doing among our more or less healthy village folk. The pernicious effect of tannin, the poison in tea is not unknown; and who knows whether this may be the cause of too many cases of typhoid fever among us these days, for tannin acts on our delicate intestines only. Smoking is developing by leaps and bounds. I need not say much about the ever-growing tendency towards meat and drink among Indians. It is said that the Romans spread the evil of liquor in the Western world. I can say that English civilization has made us besotted brutes.

I need not say much about the unnaturally strong electric lights and the highly injurious fans which hurt our eyes and bodies. Our clothes dyed in synthetic and poisonous coal-tar colours and our unscientific shoes are not causing less havoc on our health and longevity.

The speedy means of communication are affecting our nerves so badly that even after a short journey we feel fatigued and depressed. City life has become a nuisance on account of these fast-running conveyances. The effect of such things on our hearts is so great that it is no wonder that so many persons are dying of heart-failure these days.

I have drawn this sad picture of our society simply to show the disadvantages under which we are labouring, and from which we cannot get away. We shall have to see how we can achieve peace of mind and joy in our life even in these sordid surroundings. The degeneracy of our times is writ large in our public institutions, which are generally rotten and caring more for Policy (deceitfulness), Tact (dishonesty which may not be brought under the clutches of the law) and party aggrandizement instead of looking to public weal. Our commercial institutions are running in a spirit of exploitation, and the natural consequence is the rise of socialism and its bitter form of communism. In short, we are overpowered by the Āsurī Vṛtti* so beautifully expounded in Chapter XVI of the *Bhagavadgitā*, and our actions are guided so much by the Bāhya Vṛtti that we have lost all idea even of finer forces within us. We do not know that thought is also something, or that

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* The pernicious effect of Asuri Vritti on even the Elements is beautifully described on the death of Sumbha in *Durga Saptasati* Chapter X, Slokas 24—27:—

उत्पातमेघाः सोल्का ये प्रागासंस्ते शमं ययुः ।
सरितो मार्गवाहिन्यस्तथासंस्तत्र पातिते ॥
ततः प्रसन्नमखिलं हते तस्मिन् दुरात्मनि ।
जगत्स्वास्थ्यमतीवाप निर्मलं चाभवन्नभः ॥
ततो देवगणाः सर्वे हर्षनिर्भरमानसाः ।
बभूवुर्निहते तस्मिन् गन्धर्वा ललितं जगुः ॥
अवादयंस्तथैवान्ये ननृतुश्चाप्सरोगणाः ।
ववुः पुण्यास्तथा वाताः सुप्रभोऽभूद्दिवाकरः ॥

we can utilize it for our good. We are distracted with frightful poverty and the resultant struggle for existence.

Patañjali defines Yoga as restraint of mental aberrations—योगश्चित्तवृत्तिनिरोधः (*Yogasūtra* I. 2). We have thus to control our minds and fix it on nobler things in order to achieve the peace of mind that Yogīs secure through their austere practices. In spite of all our preoccupations and distractions in life, we must find and set apart a few minutes at least, during which we may withdraw our mind from the things of the sordid world around us, and fix it on something really lovely and peaceful. We should try to speak as little as possible consistent with our duties in life. Silence is a great Yoga in itself, and it is only those who have practised it that know the gain therefrom. One should make a routine in life and follow it as best as possible.[1] This will help a good deal in controlling the mind. It is best to go to bed early and to get up early. Talkie shows are the greatest enemy in this matter, for they make us wake up till late at night and get up late in the morning. Those having Yajñopavīta should repeat Gāyatrī Mantra as much as they can. Even a parrot-like repetition of this greatest of our Mantras clarifies the intellect as nothing else can. It is a veritable tonic for our faculty of Buddhi.

Bhakti or fervent Devotion is absolutely essential in order to make us happy. We should have faith and hope, for without it even the greatest Yogīs cannot realize God within themselves.[2] We should read some prayer every day. It is immaterial what that prayer is. It varies with difference in temperaments and local situations also. But the aim of all prayer is the same. One has a very wide range to choose from in this connection. The *Rāmāyaṇa* of Goswami Tulasidas commands the same respect in the provinces of U. P. and Bihar as the *Grantha Saheb* and the *Japji Saheb* do in the Punjab, or the *Ekanāthī Bhāgavata* or *Śiva-Līlāmṛta* in Maharashtra, or the *Śrī Kṛṣṇa Karṇāmṛta* in Andhradesha. The Bible and the Qoran serve exactly the same purpose. Of course, *Śrīmad Bhāgavata* and the *Bhagavadgītā* are commonly revered all over India. What is wanted is that one should read a little at least out of any of these or such other holy books. That will give him an ideal picture and will serve as a mental tonic as it were. Those who are suffering under the weight of the so-called modern civilization and really long for peace will realize the joy that results from prayer or mere repetition of the words of great saints and seers who have realized the aim of being.

One should try to remain satisfied with what he earns honestly. This will improve his Buddhi and guide him aright in the ways of the world. Ill-gotten money does neither stay nor bring any joy. It may stay for some time, but its end is very sad in every case.

Bhagavān Śrī Kṛṣṇa defines Yoga as skill in one's discharge of duty—योगः कर्मसु कौशलम् (*Gītā* II. 50). Hence the very act of doing one's work honestly brings peace of mind and joy to the soul. We should love the situation in which our Karmas place us, and try to make the best of it. Duty should be discharged with pleasure, cheerfully and sincerely. One should treat it as one's prayer. One serves God in man in this way, and derives the satisfaction that

1. युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ (*Gita* VI. 17)

2. भवानीशङ्करौ वन्दे श्रद्धाविश्वासरूपिणौ ।
याभ्यां विना न पश्यन्ति सिद्धाः स्वान्तःस्थमीश्वरम् ॥
(*Ramacharitamanasa*)

makes him really happy. The blessings that well out of the souls of persons so served are a real acquisition, and show their force in times of stress. When man begins to love his duty and discharge it faithfully, he becomes an expert in his work and gains worldly benefit also. His mind has little time to wander to other and futile subjects; and in spite of the humble situation in which one may be placed, there is nothing but satisfaction and peace all day and night. Such a man dies in peace; during his life he remains unaffected by the glamour of the vicious situation around him. He sings for joy, and you would notice such fortunate beings humming a tune with joy when they are off duty.

Indian life is sweet, healthy and cheap in every way. It is also more scientific than our modern ways. We get more peace of mind in following this life of our own forefathers. One should not become selfish enough to confine this training to one's self only. It is one's bounden duty to train the members of his family in the same way. This will make it easier for them to face the struggle of life when the time comes. In fact such a training in childhood stands in good stead and places one at an advantage in every way. It is our duty to make our children men of will suited to face the struggles of life like brave men and not like imbeciles who go about getting rebuff from one place to the other.

I will close with a few ennobling lines from Goldsmith about the village school-master of his time, who was an epitome of good and honest life. Says the poet—

Thus to relieve the wretched was his pride,
And e'en his failings leaned to virtue's side.
But in his duty prompt at every call,
He watched and wept, he prayed and felt for all.
And as a bird each fond endearment tries,
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.

(*The Deserted Village*)

Love of Solitude.

An unattached person is he who lives in his body as a guest lives in the house of a host. He has as much desire for a place of residence as one has for the shade of a tree which one accidentally meets on the road. One should have no craving for union with one's wife, as one has no craving for the shadow which creeps along with the body. Children must be regarded as passengers who accidentally meet, or as cattle which sit under the shade of any tree whatsoever. In the midst of prosperity such a man lives unattached as one who only shows the way on a journey without going himself. And he also loves solitude. He should have a passion for places of pilgrimage, and the holy banks of rivers, forests and groves, which one inhabits for spiritual purposes. He should not come to a busy town, living as he does in caves, the hearts of mountains, and in the precincts of large lakes. He should love Solitude and hate all towns.

—Sri Jnaneswara

Methods of Conquering the Mind.

By Ramchandra Krishna Kamat.

"मन एव मनुष्याणां कारणं बन्धमोक्षयोः।"

—(*Amritabindu Upanishad*)

"Mind only is the cause of Bondage and Salvation of Man".

Such being the case, mind should be controlled or subdued by every aspirant (earnest seeker). Sri Tukaram says:—

"होऊं नको कांहीं या मना आधीन। नायके वचन याचें कांहीं ॥
आपुले आधीन करूनि या ठेवा। नाहीं तरी जीवा घातक हें ॥
तुका म्हणे झाले जे मना आधीन। तयांसी बंधन यम करी ॥"

"Do not get into the clutches of the mind. Do not attend to what it says. Keep it under your control. Otherwise it will ruin you. Further those who come under its sway are confined by Yama."

After saying this he gives us also the secret of attaining mind-control as follows:—

"तुका म्हणे बैसे मनाचिये मूळीं। तरीच हे जाळी उगवेल ॥"

"Sit under the root of the mind and ye shall be free from its net." To conquer the mind means to get the state of "wide-awake Thoughtlessness" (वृत्तिशून्य अवस्था) which will lead to Self-Realization (आत्मसाक्षात्कार).

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To say all this is very easy, but to do this is very difficult. Sri Ekanath says:—

"त्या मनासी निग्रहो न करितां। जिवाची न चुके भवव्यथा।
मनाचेनि छंदें नाचतां। साधनें सर्वथा व्यर्थ होतीं ॥
...व्रत दान स्वधर्म सकळ। यांसी मनोनिग्रह मुख्य फळ।
तेणें वीण अवघें विकळ। साधनें निष्फळ साधकां ॥"

"Without controlling the mind the Jīva cannot escape from the miseries of this world. If one will dance according to the whims of the mind, all his efforts will be in vain...Penances (Tapa), Charity (Dāna), Religious duties (Swadharma), have as their chief fruit the control of the mind. Without this, all the efforts are useless to the aspirant. He therefore must resolutely practise mind-control."

We must treat it as an enemy and kill it, or we must treat it as a friend and please it or win it over, or we must neglect it.

Let us see how by different apt illustrations he explains the above three modes of mind-control. He says:—

(I) A hunter goes to a forest, catches a deer in his net, and having fastened it securely, brings it home and never allows it to return to the forest. In a like manner, the Sādhu snatches his mind away from sense-enjoyments and turns it to perception of the Ātmā and does not allow it to return to bodily pleasures. On account of Prārabdha (destiny) the body gets plenty of enjoyments, is mounted on an elephant or seated in a palanquin and carried along in a procession. Even on such a happy occasion the Sādhu does not allow his mind to think of the body. Or else suppose during Pralaya or dissolution of the worlds all the five great elements get dried up. Even at the time of such a great disaster, the bold Sādhu does not permit his mind to turn to his body. So long as his mind does not become actionless, the Sādhu does not trust his mind, and always remains attentive to

self-knowledge. When a cobra is held tight at the mouth, if the hold on it be slightly loosened, it will immediately bite its holder and deprive him of his life. Hence the cobra has to be held tightly till its death. In like manner the mind must be controlled till it is destroyed.

(II) But he who thinks that he cannot fight successfully with his mind, must always remember Sri Guru and try to be on friendly terms with it. Sri Ekanath says in this connection:— "If by enmity the mind cannot be destroyed, then it must be befriended and made happy. Even the friendship of an ordinary man, in due course, yields good as the result of benefits conferred on him. Will not the mind then be productive of good if its friendship be earned? It will dispel all our miseries and render us fully happy. When the mind thinks of committing sin, the mind itself will prevent it. It will order the tongue not to tell a lie. It will engage the tongue in repeating the Name of Hari, night and day, to reduce to ashes good and bad deeds, to learn the secret of mind-purification. Man will surrender himself to Guru, earn his blessings and enjoy eternal happiness. The mind is the dowry-slave of Guru's goodwill. It is afraid of Guru. If it be always placed near Guru's feet, it will please the Sādhaka (seeker of the Truth). When the mind is near and ready for such friendship, ignorant persons court friendship with ordinary men.

(III) We must oppose and destroy the mind or acquire its friendship. If both these cannot be done, we ought to treat it with utter indifference. Whatever the mind regards as happiness must be given up, as also whatever it regards as misery. We must not do whatever the mind tells us to do, we must remain quite indifferent to it. Whoever will thus remain indifferent to his mind will become a mindless Yogī. He will enjoy the highest and eternal peace.

People often say that the mind runs after sensual objects. But this is quite untrue. This is a false accusation against it. It does not run after sensual objects but after happiness. It only slightly misses the way. It does not want sensual objects for their own sake, but for happiness. Śrī Jñāneśwara Maharaj says that the mind is very mischievous, no doubt. Yet it has one good quality. It is this: wherever it finds any pleasure it habitually goes there. Therefore it must be made to taste the pleasure of Self-Realization. If a child gets sweet things to eat in its own house, why will it go to a dirty hotel? The sum and substance is this: God (Nārāyaṇa) has provided the Jīva with a human body, senses and mind, so that the Jīva may get experience of His nature.

God's nature may be defined as Existence, Knowledge and Bliss (सत्-चित्-आनन्द). This is also our own nature. But it does not need to be acquired by external means, just as we try to secure Swarga (Heaven) by Yajña, Japa or any other means. Swarga being got by certain means is liable to come to an end. If we think that the state of Sachchidānanda also requires to be acquired, we should be constrained to infer that it also is perishable.

* * *

We cannot realize the Self by Hearing (श्रवण), Thinking (मनन) and Contemplation (निदिध्यास). Those who maintain that such a thing can be done, will be called असम्प्रदायविद्, *i. e.*, not knowing the true significance of Śāstras. Self-Realization is ours by nature. By Hearing, Thinking and Pondering we only remove obstacles in our path, such as Doubt, Impossibility, False beliefs (संशयभावना, असंभावना and विपरीतभावना).

* * *

Hearing, Thinking and Contemplation are called internal means; Japa, Tapas and Yoga, etc. are said to be external means. For the mind to be fit to adopt the internal means, the long-standing desires—Vāsanās—of the mind must be rooted out. Unless the dirt is removed, the mind does not become pure.

The mind is also spoken of in the Śāstras as being of two kinds, gross and subtle. In a work called *Tattvānusandhāna* it is said: The mind by Rajasic and Tamasic activities becomes grosser and grosser. Such a gross mind is not fit for a direct cognition of the Ātmā, which is most subtle and difficult to cognize. An ordinary gross mind is therefore unable to realize the Ātmā. A stout needle is of no use in stitching a fine cloth, for which only a fine needle is required. Similarly, to realize the subtle Ātmā a refined mind is necessary. The *Śruti* says: "यतो वाचो निवर्तन्ते अप्राप्य मनसा सह" (Speeches, viz. *Vaikharī, Madhyamā, Paśyantī, and Parāvāṇī* return with the mind without being able to reach the Ātmā). The mind spoken of here is the impure and gross one.

There is also *Śruti* to the effect that the Ātmā is apprehended by the mind only "मनसैवानुद्रष्टव्यम्". That is, the mind only is the means for direct knowledge of the Ātmā or Brahma. This mind is such as has been weaned from Rajasic and Tamasic activities and has thereby become pure and subtle.

To remove this dirt of mind there is nowadays no means easier than the remembrance of Name. It is a Sastraic maxim that a single utterance of God's Name will distroy sin. But we cannot find its truth in our own experience. Śrī Vāmana Paṇḍita says in his work *Nāma-Sudhā* thus: By a single utterance of the Divine Name all sins are burnt away, but the root thereof remains. To burn out the root, continuous remembrance of Name is necessary. When gold is put into a chafing dish, only the impurities are burnt off, but the metal is not burnt away. To burn the metal it must be placed in the Vaidya's (Doctor's) furnace in the prescribed manner. The fire in the Vaidya's furnace is fiercer than that in the goldsmith's chafing dish. In a like manner by constant remembrance of the Name (of God) the root of sin, namely, desire (वासना) is burnt down and the person does not commit sin again.

By constant and attentive utterance or remembrance of God's Name the mind's dirt is removed and the mind becomes pure.

By remembering the Name during breathing the mind is soon controlled. When the mind comes to taste the sweetness of meditation on God's Form (Saguṇa Brahma) it is immediately controlled. It is said in the *Bhāgavata* that all impediments in the path of Yoga are removed by Dhyāna or Meditation, which is a sort of mental exercise. But it is not easily possible for all. The easiest scheme is to utter the Holy Name with Meditation. Uttering is an action of the tongue and meditation is an act of the mind.

One should meditate on God's Name with the belief that the Name and the Named (God) are identical. The breath is not ordinary air. It is a Divine one. If Name is remembered, thinking breath to be God Himself, by His grace the mind is controlled, and soon attains the state of Unmanī. Such are the sayings of saints like Sri Ekanath who spoke from practical experience. Aspirants should act like that and get Realization.

Efforts at Mental Control.

By Lalji Ram Shukla, M. A., B. T.

Bhagavān Śrī Kṛṣṇa says in the *Gītā*:—

असंशयं महाबाहो मनो दुर्निग्रहं चलम्।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते॥

"O Arjuna, there is no doubt that to curb this unsteady mind is extremely difficult; but it can be brought under control by practice and dispassion."

With the ordinary man of the world mental control is not a problem at all. They have other business to mind, why should they think upon something which obviously can bring them nothing ? Not till man meets with big failures does he become reflective. To most men misery seems to come undeserved. A whimsical Nature has ordained man to suffer, hence they suffer. The Greek conception of the god Pan is an explanation of this kind.

But every suffering teaches a lesson and gradually we begin to realize that the root of the evil lies in ourselves. Suffering is self-invited ; we suffer because we deserve it. Man gropes about for a while, but he realizes the truth in the end. In the mind of man lies the cause of all that is to be found in external nature. Human mind is like a cinema-film, the objects of the world are the pictures seen by the spectators. No picture can be seen on the screen of the external world which is not contained in the film. If we want good pictures let us make good films. Hence lies with the film-producing apparatus, the key to production of beautiful or ugly scenes on the screen. The internal conflict protrudes itself into the external conflict; the internal disorder into an external one. All the beauty and worth one discovers in the world are really contained in one's own soul. Joyous and pure souls will find purity and joy in the world, miserable and vicious souls will discover misery and vice.

That our own mind is the cause of our suffering is a lesson that is very hard to learn. We blame others for our suffering and try to discover the cause of misery where it does not exist. This involves us in a vicious circle. Blaming others makes the confusion worse confounded. Suffering is increased and goes on increasing till one begins to reflect upon himself.

Now this reflection on one's own self is the first step to the attainment of mental control. A person who is lost in the objective reality has no time and no need to practise mental control. No one engages himself in any task till he realizes the need of it. Yoga is meant for the enlightened, for those who have weighed the worldly gains and found them wanting. Understanding helps mental control; mental control helps understanding. Here are suggested a few hints to enable one to control the mind.

1. Keep the mind constantly engaged

The mind is ever active ; the greater the effort to bring it to a standstill, the greater is its activity.

This means, for the ordinary man the way to control the mind lies in keeping himself constantly engaged in things which are interesting to the mind. The work of the world can be made a ladder by which to ascend the highest heaven of glory.

कायेन मनसा बुद्धया केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥
सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥

"Yogis, having abandoned attachment, perform action with the body, mind, understanding and the senses only, for the purification of their souls."

"As the ignorant act from attachment to action, O Bhārata, so should the wise act, but without any attachment, desiring the welfare of the world."

Psychologists give the advice with regard to the training of attention. Control the shifts of attention rather than control attention from shifting. When we are on the cycle, we cannot remain standing still; we must keep on moving. But it is in our power to direct the activity of the vehicle. So it is with the mind.

2. Practise Deliberate Mental Control Every Day

We gain only those virtues which we practise. By riding we become good riders, by swimming, good swimmers. We become adepts in the arts we practise. So too with control of the mind. The immediate gains at times give help in controlling the mind better. We can, however, have some aids. Here are a few precepts given by psychologists—

(a) When anger comes, count up to ten and anger will vanish.

(b) When any undesirable thought comes to your head, dwell upon some spiritual idea and the evil thought will vanish. Have a collection of such ideas in your note-book.

(c) Begin thinking of the other side of the shield. Every good has its evil, every evil has its good. One should not be lost too much in one side of the picture.

3. Think All is for the Best

We feel ourselves helpless in controlling the mind and thus make ourselves miserable whenever we apprehend some evil to us. It is said, "Cowards die many times before their death." We suffer more misery due to fear than to actual misery falling to our lot. It is the thought of misery that makes most men miserable.

Quite recently I met a patient suffering from a mental disorder. He has a fixation that he is to be hanged. He asked hundreds of people under what condition a person can be hanged. The idea that he is to be hanged has made him so miserable that he has lost all the joy of life. He said to me that he intends committing suicide rather than live with the thought. However much he may try to get rid of the evil thought, the thought does not leave him. On studying the case further, it was found that the fixation had its origin in the enmity of a certain person who had injured the patient and towards whom the patient had thoughts of revenge. Originally the thought was that the patient would be ill-treated by him. But gradually the homicidal and suicidal tendencies developed.

The man is passing a death sentence on himself. He is creating a hell through his own thoughts. Many evils which we apprehend may not occur to us at all, but we invite them because we think of them. To think that all is for the best, is to invite the best.

4. Think Good of Everyone and Ill of None

You cannot have yourself all for the best, unless you propose the same for others. He who lives by the sword

dies by the sword. Every evil thought is like a serpent which one harbours in one's breast. It may bite others, but in the end it is sure to bite one who provides it a shelter. You must kill all evil thoughts. Think all are noble and good, and you will be happy. Those who suffer from fear of the nature described above have given shelter to ignoble desires. If they hug them hard, they are bound to ruin themselves.

The advice that was given by the writer to the patient was to be charitable to all. If you serve others with your heart and soul, the Indwelling Divinity in you will be pleased; for It is one with all and by Its grace you will live in bliss.

5. Offer Daily Prayer to the Being who has made this Physical Existence Possible

Prayer is the communion of the finite with the Infinite. We all shine with the lustre of the One Divine Light. Prayer is daily union with Him. All power comes from Him. Mind-control is possible only for him who merges his being into the Divine Being. God is Manīṣī—the master of the mind. He alone can control the mind. Whenever mental disturbances occur, let us all pray.

Many mental disorders are cured through prayer. Order means establishment of the government of the Divine in us; disorder is the negation of it. There is disorder when one rebels against the authority of the Supreme Being. Disorder ends when there is at-one-ment.

The dedication of the individual self to the Divine Self brings in that enlightenment, that harmony which makes mental control needless. Let the mind go wherever it may, I see the One Being everywhere.

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥
यस्तु सर्वाणि भूतान्यात्यन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥

—*Ishavasyopanishad.*

"That moves and That moves not;
That is far and the same is near;
That is within all this and That
also is outside all this."

"But he who sees the Self everywhere in all existences and all existences in the Self, shrinks not thereafter from anything."

Why should one check the mind from going anywhere when everywhere there is only One without a second? Mind-control is best attained when one has no problem of controlling the mind.

Nature of Supreme Devotion.

The state of Supreme Devotion, that the knower of the Ātmā enjoys, is simply unique, as it is beyond both memory and forgetfulness. His sweet will forms the moral code, and his free actions the highest ecstasy. Here God Himself becomes the devotee; the goal itself becomes the way; and the whole universe itself becomes solitude. Now God can be the devotee, and the devotee God. And if a desire arises in God to enjoy the relation of master and servant, He Himself becomes both, and thus exhibits this relation. In Supreme Devotion, therefore, the devotee has nothing but God even for his material of worship. Here it may be said that God worships God with God.

—*Sri Jnaneswara.*

Physiology of Pranayama.

BY SWAMI KUVALAYANANDA.

PLACE OF PRĀṆĀYĀMA IN YOGIC CURRICULUM

प्राणायामैरेव सर्वे प्रशुष्यन्ति मला इति ॥
आचार्याणां तु केषांचिदन्यत्कर्म न संमतम् ॥

"Some masters of *Yoga* do not advise any purificatory exercises other than *Prāṇāyāma*, because according to them Pranayamic exercises by themselves are sufficient to dry up all morbidities of the body.

'ततः क्षीयते प्रकाशावरणम् ।'

(*Yogasutra* II. 52)

"Then (after the practice of *Pyāṇāyāma*) vanishes away the covering that obstructs the spiritual light."

'तपो न परं प्राणायामात् । ततो विशुद्धिर्मलानां दीप्तिश्च ज्ञानस्य ।'

(*Vyasa-Bhashya* on *the Yogasutra* II. 52)

"There is no austerity higer than *Prāṇāyāma*. It washes our morbidities and makes the spiritual flame burn bright."

Yogic curriculum is divided into eight parts, of which Prāṇāyāma is the fourth. It stands between Yama, Niyama and Āsana on the one hand and Pratyāhāra, Dhāraṇā, Dhyāna and Samādhi on the other. The aim of Yoga is to establish perfect psycho-physiological equilibrium,[1] so that the soul may be free from the thraldom of body and mind, and may realize its boundless existence of infinite bliss. Now Āsanas are physiological exercises whereas Pratyāhāra, Dhāraṇā, etc. are psychological exercises. The exercises of Prāṇāyāma, standing between the two, are psycho-physiological, controlling both the body and the mind. These Pranayamic exercises occupy a unique position in the course of Yogic practices. On the physical side, the physiological efficacy of Prāṇāyāma was considered to be so high by the ancient Yogis that some of them ruled out the necessity of undergoing any other purificatory exercises for ensuring the health of the human organism, and for eliminating all sorts of morbidities which our bodies are liable to accumulate. In their opinion, Prāṇāyāma alone was capable of establishing the physiological equilibrium that is necessary for Yogic development. This is what the verse quoted at the top from *Haṭhayogapradipikā* means. When we study Prāṇāyāma from the modern point of view, as we propose doing in this article, we shall see that there is ample scientific evidence to show that Prāṇāyāma is capable of invigorating human physiology as a whole and thus enabling an individual to secure and to maintain physiological balance. On the mental side also, Prāṇāyāma is said to be efficacious enough to establish a psychological equilibrium. Modern psychologists are of opinion that the most serious agents which upset the balance of mind are

1. In the *Bhagavadgita*, the words used for this psycho-physiological equilibrium are *Samya* and *Samatva*. Cf. 'योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।' (*Gita* VI. 33). Here the words *Yoga* and *Samya* have a clear reference to *Patanjala Yoga* as described in the sixth *Adhyaya* starting with 'शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।' (*Gita* VI. 11.) Also compare 'समत्वं योग उच्यते ।' (*Gita* II. 48), where Arjuna has been advised to do his duty without allowing his psycho-physiological equilibrium to be disturbed.

Strictly speaking, the references from *Bhagavadgita* refer to psychological equilibrium. But as psychological equilibrium presupposes physiological equilibrium because of the constant interaction of body and mind, I have taken *Samya* and *Samatva* to be equivalents of psycho-physiological equilibrium.

emotions, such as love, anger, greed, infatuation, elation, jealousy, hatred, envy, fear, disgust, regret, remorse, etc.[1] These emotions have their root in the subconscious stratum of the mind. Pranayamic exercises enable one not only to control the nervous mechanism of the brain and the conscious working of the human mind, but they fling open the gates of the subconscious region and establish a control there. That is why a student of Prāṇāyāma is able to hold in check his emotions and thus to secure a psychological equilibrium. This is what is conveyed by the Sūtra of Bhagavān Patañjali quoted at the top and the line from *Vyāsa-Bhāṣya* given along with it. In these quotations, factors that disturb the psychological equilibrium are called mental morbidities (मला:), because they hide the self-luminous soul. Patañjali prescribes and Vyāsa advocates Prāṇāyāma for getting rid of these mental morbidities so that the soul may shine in his native glory ! Here it is interesting to note that the modern neuropathist Dr. Volgyesi, who is so well known all over the continent, admits frankly in his book *A Message to the Neurotic World* the great efficacy of Prāṇāyāma in controlling emotions and in establishing psycho-physiological balance for the good of mankind.

Although Physiology of Prāṇāyāma is the theme of this article, I have made a brief reference to the effects of Prāṇāyāma on the mind, simply to show that the advantages of Prāṇāyāma are not restricted only to the field of physiology. I shall now turn to a detailed physiological study of the Pranayamic exercises. But before I do so, I should describe some of the salient features of the technique of Prāṇāyāma.

TECHNIQUE OF PRĀṆĀYĀMA

Looked at from the physical point of view, Prāṇāyāma is an exercise of the respiratory system. It means a pause in the movement of breath. The normal movement of breath takes the following course : — inhalation — pause — exhalation pause—inhalation—pause—exhalation and so on. Now in Prāṇāyāma this normal course of respiration is interfered with. The inhalations and exhalations are made deeper and longer and the pause is made to last far too longer to stand any comparison with the almost negligible pause of normal breathing. In Yogic terminology inhalation is called Pūraka, exhalation is called Rechaka and the pause is called Kumbhaka. Now for different types of Prāṇāyāma different types of inhalations and exhalations and even pauses are prescribed. Inhalations are advised either through the mouth or through the nostrils—left or right or both. Exhalations are recommended either through both the nostrils or through one. The pause may come either after

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1. It will be readily seen that the first six emotions respectively represent *Kama*, *Krodha*, *Lobha*, *Moha*, *Mada* and *Matsara*, which are said to be the foes of the higher interests of man.

Also compare the following from *Bhagavadgita*, III. *Chapter* :—

काम एष क्रोध एष रजोगुणसमुद्भवः ।
... ... ॥
धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥
आवृतं ज्ञानमेतेन ... ... ।
कामरूपेण ... ... ॥

Expressed in simple form the passage stands thus—
'एष कामः । यथा वह्निर्धूमेनाव्रियते यथा चादर्शो मलेनाव्रियते तथैतेन ज्ञानमाव्रियते ।' That is, it is 'Lust'. This obscures the flame of knowledge, just as smoke obstructs fire or dust obscures the shining mirror. The words आव्रियते and आवरणम् are especially striking. It is also illuminating to find Sri Sankaracharya describing the obscuring agent as अप्रकाशात्मा and the agent obscured as प्रकाशात्मा while commenting on this passage.

inhalation or after exhalation or after neither. These differences in the nature of Pūraka, Kumbhaka and Rechaka have led to the formulation of different types of Prāṇāyāma[1].

Short time-units are recommended to measure the duration of Pūraka, Kumbhaka and Rechaka. It is desired that the time-units taken up by three component parts of Prāṇāyāma, namely, Pūraka, Kumbhaka and Rechaka, should be either in the proportion of 1:4:2 or 1:2:2.

Having studied the general technique of Prāṇāyāma let us now notice those special features of Prāṇāyāma which will enable us to understand Pranayamic physiology.

During Pūraka, which consists of deepest possible inhalation and also during Kumbhaka, which generally consists of holding the breath in, the front abdominal muscles are kept contracted. They are never allowed to be pushed forth as is mostly advised by Westerners. Rechaka, which consists of the deepest possible exhalation, is secured by the most vigorous contraction of the abdomen and the chest. During Kumbhaka the anus is contracted for obtaining Mūla-Bandha, the abdomen is pulled up for having Uḍḍīyāna and the chin is pressed against the chest for maintaining Jālandhara-Bandha. Some appropriate posture, which requires the legs to be folded into a comfortable foot-lock and the spine to be kept erect, is selected for the practice of Prāṇāyāma.

There is a particular type of Prāṇāyāma called Bhastrikā, which requires a special mention. It is made up of two parts, the second of which shares the technique described above. The first part consists of rapid expiratory movements, even as many as 240 expiratory strokes being given per minute. The first part is exactly similar to a respiratory Yogic exercise called Kapālabhāti.

Thus far we have noticed those salient features of the technique of Prāṇāyāma in general, which would be useful to us in grasping the physiology of this part of Yogic exercises. Before, however, we discuss the Pranayamic physiology, we should take a hurried survey of the general physiological field, so that we can clearly understand the physiology of Prāṇāyāma.

General Physiology

The study of general physiology is the study of the functions of the different systems working in the human organism. The most important of these systems are the nervous, the glandular, the respiratory, the circulatory and the digestive.

Starting with the study of the nervous system, we may compare it to a big power-house generating electricity and a network of wires that distributes it to the different machines in a factory. The brain, the spinal cord and the sympathetic cords constitute the power-house. The nerves starting from the brain or from the spinal cord represent the electric wires in the factory of the human body. In a regular factory every piece of machinery is set in motion by the electric current carried across the wires from the power-house. Similarly, in the factory of human body all physical movements depend upon the impulses carried across the nerves from

1. Bhagavan Patanjali mentions four types of Pranayama—(1) Abhyantara, (2) Bahya, and (3—4) two varieties of Kevala Kumbhaka. Swatmarama mentions eight varieties - Suryabhedana, Ujjayi, Sitkari, Sitali, Bhastrika, Bhramari, Murchchha and Plavini. It would not be far from truth if it is said that other varieties of Pranayama are merely the permutations and combinations of the different parts of the Pranayamas noticed either by Patanjali or by Swatmarama Suri.

the brain and the cords. Let the power-house go out of order or let there be obstruction in the current of electricity flowing across the wires, the whole machinery will come to a standstill. Similarly, if the brain and the cords are damaged, or the nerves are so degenerated as not to convey the impulses, physical movements will stop. The effects of this cessation of physical movements has a deeper meaning than an ordinary reader can imagine. Our digestion, our blood circulation and even our respiration is controlled and carried on by the nervous impulses brought to the organs responsible for these functions, from the brain and the cords. In case the nervous impulses do not start or having started do not reach their destination, all life processes will stop, and even the spark of life may become extinct. Such is the supreme importance of the nervous system.

Now in the illustration of the power-house cited in the previous paragraph, granting that the power-house does generate electricity, and the wires do conduct that electricity to their terminals, but if the current of electricity is not of sufficient strength, the machinery supplied by that electricity will not move. For the necessary movement, the electric current must be of the required strength. In the machinery of the human body this strength of the current depends upon the secretions of what are called the endocrine glands. The whole nervous mechanism may be in perfect order, and yet if the endocrine secretions are not available in the necessary quantity and of the necessary quality, the strength of the nerve impulse and the nerves themselves later on will degenerate. Consequently physical movements and the life processes will become dull and languid. Let us take one of these glands for illustration, say the thyroid. This is the most popularly known endocrine gland, although the sex glands both in males and females, the pituitary body, etc., are of no less importance. Remove the thyroid from a healthy person and his eyes begin to be pale, his cheeks begin to sink, his muscles begin to be flabby or lean, his hair begin to turn grey and he becomes a prey to premature old age. Restore the thyroid and the man begins to show all the signs of youthful enthusiasm. Symptoms of old age are gone, the fellow begins to walk erect, things brighten and life again becomes a pleasure. Thus it will be seen that endocrine system stands on the same level of physiological importance as the nervous system.

Study of human physiology clearly indicates that these two systems of infinite importance in the human organism have to depend upon the circulatory system for getting the necessary blood supply and upon the respiratory and the digestive systems for getting the blood of the necessary quality. The circulatory system consists of the heart, the arteries, the veins and the capillaries. It is the duty of this system to take the blood to every tissue in the human body. The nerves and the endocrine glands, if they are starved for want of the necessary blood supply, will degenerate in their functions. The result will be what has been stated in the last two paragraphs.

It is, however, of no practical use to have the circulatory system in an efficient condition, if the quality of the blood that is being circulated through it is not rich. If the blood is loaded with toxins, the efficiency of the circulatory system will be of little consequence. So the quality of the blood must be kept rich, and for this human physiology has to depend upon the respiratory and the digestive systems.

In order that the blood may be rich in quality, it must carry the necessary quantity of oxygen with it and also contain elements of nutrition for the tissues. This blood gets oxygen from the air inhaled and the elements of nutrition from the absorption of food-stuffs and drinks. The quantity of oxygen the blood can carry will mainly depend upon the efficiency of the respiratory system. With defective respiration the absorption of oxygen into the blood will be insufficient; and the tissues supplied by the blood deficient in oxygen will be starved. So also one may use rich food-stuffs and luxuriant drinks; but if the digestive apparatus is not in order, there will be little digestion and absorption and most of the stuff will be wasted, with the result that the blood will contain very small elements of nutrition. Thus we see that the respiratory and the digestive systems must work efficiently if the blood supply is to be constantly kept rich in quality.

A defective working of the respiratory and digestive systems not only keeps the blood poorer in quality for want of oxygen and nutritive elements, but it loads the blood with waste matter which is poisonous. We shall explain this point further. Carbon dioxide is constantly manufactured in the body. The efficiently working circulatory system carries this poisonous gas to the lungs and there gets rid of it. But if the efficiency of this system suffers, this waste matter accumulates in the different tissues and there produces toxic effects. Similarly food-stuffs leave a very large wastage. It is for the bowels to throw it out. The smaller the degree of digestion and absorption of food and drink, the larger is the wastage. And if the bowels, which are anatomically included in the digestive tube, do not work efficiently, this waste matter remains lodged in the colon or even in the small intestine for several days giving rise to highly dangerous toxins.

These toxins get into the current of the blood through the walls of the bowels and poison the blood; and the poisonous blood in its turn being circulated throughout the body, leads to the degeneration of the whole organism.

We have seen in the previous paragraph how the lungs and the bowels act as organs of elimination. The kidneys are also organs of the same type. Some of the waste products which are poisonous in nature are driven out of the human organism with the urine. If the kidneys do not function satisfactorily, these poisonous substances are held back and find a resting place especially in the different joints of the human body. People suffering from gout have invariably defective kidneys. Thus it is clear that the blood in order to be rich in quality has to depend upon the respiratory and the digestive systems; and in order to be free from toxic elements, it has to depend upon the organs of elimination.

Thus far we have studied some of the broadest features of the most important physiological systems working in the human body. We shall now proceed to examine how Prāṇāyāma influences the functioning of these systems.

Physiology of Prāṇāyāma

Starting with the organs of elimination, we find that the bowels and the kidneys are situated in the abdomen and the lungs in the chest. In normal respiration, the alternate rise and fall of the abdominal muscles give constant movement and gentle massage to the bowels, and kidneys. During Prāṇāyāma, in both inspiration and expiration as well as in retention of breath this movement and massage are greatly accentuated. If there be any congestion,

it is relieved for the pressure exerted. The nerves and muscles which control the functioning of the bowels and the kidneys are all toned up. Thus the bowels and the kidneys derive benefit not only during the time that Prāṇāyāma is being practised, but even for the remaining part of the day. The nerves and muscles once toned up continue to maintain that tone for a considerably long time. The bowels and the kidneys rendered healthier for Prāṇāyāma carry on their functions of elimination more effectively.

The same is the case with the lungs. Healthy respiration depends upon strong respiratory muscles and good elasticity of the lungs. On the physical side, Prāṇāyāma is a culture of these muscles and the lungs. By opening out the chest to its fullest extent several times a day and by putting the lungs on a stretch to the utmost possible extent, these organs are best educated to perform their functions satisfactorily. As in the case of bowels and kidneys, so in the case of the lungs the training given to them for a short time prepares them for an efficient working during the remaining part of the day, and the elimination of carbon dioxide is satisfactorily performed. Thus Prāṇāyāma is a very valuable exercise for the bowels, the kidneys and the lungs, which are the principal organs of elimination in the human body.

Organs of digestion and absorption do not stand on a different level so far as the favourable effects of Prāṇāyāma on their physiology are concerned. The stomach, the pancreas and the liver, which play a very prominent part in the digestion of the food and drink, are all exercised in Prāṇāyāma, for the massage given to them by the diaphragm and the abdominal muscles, which are alternately contracted and relaxed thoroughly in Prāṇāyāma. In a very large number of people who are dyspeptic and constipated, the liver becomes habitually congested and consequently faulty in function. For relieving this congestion Prāṇāyāma is an excellent exercise. An unhealthy pancreas gets very good stimulus and correction from Pranayamic exercises. In my clinical experience I have noticed a number of cases being effectively relieved of their gastric disorders, mainly as a result of Prāṇāyāma. With a perfectly functioning digestive system, absorption also becomes perfect, and the blood is enriched with the necessary nutritive elements.

A liberal supply of oxygen to the circulating blood-current is of supreme importance for the health of an individual. Prāṇāyāma performed according to the technique given in Yoga-Śāstra is capable of improving the oxygen supply of the blood as no other exercise is. This is not because during the process of Prāṇāyāma an individual absorbs a larger quantity of oxygen, but because of the training of the respiratory system, which helps the individual for twenty-four hours. The impression that an individual absorbs larger quantities of oxygen in Prāṇāyāma is merely a superstition. I shall explain how. Any Prāṇāyāma worth the name should have every round of it to cover at least one minute. Now an average person inhales in one minute about 7,000 c. c. of air during normal inspiration. The same individual during Prāṇāyāma will inhale at the most 3,700 c. c. in one minute. The total intake of air being far smaller in Prāṇāyāma, the absorption of oxygen is consequently smaller. I have conclusively proved in *Yoga-Mīmāṃsā* on the strength of experimental evidence that the degree of absorption of oxygen does not vary in proportion to the time for which breath is retained. For this reason even when breath is held for half a minute, the increase in the absorption of oxygen

over the normal absorption is not considerable. Thus it will be clear that the idea that an individual absorbs larger quantities of oxygen during Prāṇāyāma is a myth.

Where, then, is the advantage of practising Prāṇāyāma for enriching the blood with oxygen? The answer to this question is as follows. Even when temporarily during the process of Prāṇāyāma an individual absorbs smaller quantities of oxygen, the Pranayamic exercises so train the respiratory apparatus that during the remaining part of the day respiration is carried on most efficiently and larger quantities of oxygen are absorbed throughout the day than they otherwise would be.

People who do not undergo any exercises for improving their respiration, breathe only with portions of their lungs and keep other portions idle. These inactive portions are generally the tips of the lungs, called apexes. It is here in these idle ill-ventilated apexes that the most dangerous bacilli of tuberculosis generally find shelter and thrive. The invasion of these bacilli would be made impossible if by Pranayamic exercises every portion of the lungs is made active and every air-cell is washed out with fresh air several times a day.

The merciful masters of Yoga have left in our hands a trenchant weapon in the form of Prāṇāyāma with which we can successfully fight out respiratory diseases. It is a thousand pities that we Indians are not taking advantage of this weapon. We prefer to die in thousands and tens of thousands of respiratory diseases rather than take to Prāṇāyāma. In the city of Bombay out of a thousand persons dying, more than three hundred and fifty die of respiratory diseases. As the recent health report discloses, a hundred thousand people died of tuberculosis in Bengal in a single year! I feel sure that much of this loss of life can be prevented if Pranayamic exercises are compulsorily introduced in every educational institution in this country, and a part of the money that is spent on the curative side is made available for this preventive work.

Returning to the physiology of Prāṇāyāma we find that due to the efficient functioning of the organs of digestion, elimination and respiration, the quality of the blood is kept satisfactory by Prāṇāyāma. Now this blood is to be distributed to the different tissues of the body. This is the duty of the circulatory system and especially of the heart. It has been admitted even by the Western scientists that practices in deep breathing exercise a gentle massage on the heart. I have carefully studied in the Kaivalyadhama Laboratory the pressure changes that are produced round about the heart in Prāṇāyāma. And I am happy to note that the technique of Prāṇāyāma, as it is given in Yoga, establishes conditions much more favourable for this massage than the conditions secured in the Western type of deep breathing. For the elucidation of this point, I refer the readers to the volumes of *Yoga-Mīmāṃsā*. Now the heart, which is the principal organ of circulation, being made healthier for Prāṇāyāma, the whole circulatory system works satisfactorily.

But the matter does not end there. In Bhastrikā, especially in its part which corresponds to Kapālabhāti, vibrations start and spread themselves to nearly every tissue in the human organism, the arteries, the veins and the capillaries included. Thus the whole circulatory system is exercised and massaged during Prāṇāyāma and is prepared for efficient functioning.

Next we come to the nervous and the endocrine systems. The rich quality

of the blood and its satisfactory distribution to all the nerves and glands ensure their health. During Prāṇāyāma, especially during Bhastrikā, the circulation of the blood becomes very rapid and the quality of the blood is also rendered richer. (This fact can be proved in any physiological laboratory). In this way a richer and more liberal blood supply can be brought by Prāṇāyāma to the endocrine glands to make them healthier. We can do the same for the brain, the spinal cord, the cranial and the spinal nerves and the sympathetic cords. The following points deserve our special attention in this connection.

We have already seen that the real generator of physical energy is the brain. Next to the brain comes the spinal cord and sympathetic cords. The trunks of the nerves, whether cranial or spinal, are merely carriers of the energy generated in these central organs. It is, therefore, desirable to see how the brain and the spinal and sympathetic cords are influenced by Prāṇāyāma.

Physiologists are agreed in saying that during inspiration venous blood from the brain is drained and fresh arterial blood is circulated therein. If the inhalation is deeper, the venous blood is more thoroughly drained and the arterial blood supply to the brain becomes richer. Now Prāṇāyāma prescribes the deepest possible inhalation. The result is that the venous blood from the brain is drained very thoroughly and fresh arterial blood is supplied to the brain on a large scale. Yoga tries to accentuate this condition by introducing Uḍḍīyāna-Bandha, which enables the brain to get the largest supply of rich arterial blood that can be brought to it by any breathing exercise. This physiological fact is responsible for the instantaneous refreshing results that we get from Prāṇāyāma.

Turning to the spinal and sympathetic cords, we find that blood circulation round about these anatomical parts is ordinarily rather slow. Prāṇāyāma improves the circulation of the blood in these parts and thus helps them to health. We shall see how this is done. During Kumbhaka, Yoga advises three Bandhas—Mūla, Uḍḍīyāna and Jālandhara. Now these Bandhas simultaneously practised are an excellent exercise for the spinal column, in which the spinal cord is held, and also for the sympathetic. The muscles that hold the spinal column in place and have the sympathetic cords embedded in them, are alternately stretched and let go because of these Bandhas. The result is promotion of blood circulation in these muscles and also in the spinal and sympathetic cords. Even if no Bandhas are introduced, the ordinary technique of Prāṇāyāma is such as would exercise a mild upward pull upon the spinal column and thus help the spinal and the sympathetic cords to health.

Bhastrikā is, however, the best Prāṇāyāma for favourably influencing the physiology of the nervous mechanism. In this Prāṇāyāma, due to the quick respiratory movements, every tissue including the nervous is massaged. The scope of this article prevents me from entering into further detail. Suffice it to say that Prāṇāyāma very favourably influences nerve physiology and is the finest of exercises for nerve culture.

Up to now we have seen that Prāṇāyāma favourably influences the physiology of all the important systems working in the human body. It may also be proved that Prāṇāyāma has an equally healthy influence upon the remaining systems. Thus it will be seen that Prāṇāyāma is the finest exercise for ensuring physiological health. In fact, the Yogic seers of ancient India looked upon Prāṇāyāma

as the one exercise that could make every life process supremely healthy. Some of them were so enthusiastic in their optimism about the physiological efficacy of Prāṇāyāma that they ruled out all other exercises for securing the health of human body. From my own experience I can safely say that no physical exercise can even have one hundredth of the efficacy of Prāṇāyāma. In fact, Prāṇāyāma is not only the control of the different physiological functions but it is the control of the very life processes that vitalize the human organism.

OBJECTIONS AGAINST PRĀṆĀYĀMA ANSWERED

I should not close this article without taking account of the campaign that is led by some of the Western physiologists against deep breathing exercises.[1] Prominent among these physiologists is Dr. Lindhard, who is a professor at the Gymnastic Physiological Laboratorium of the University of Copenhagen, and Principal of the State's Gymnastic Institute in Denmark. The objections of these physiologists may be summed up thus:—

(i) The quantity of oxygen taken up by the cells is dependent upon the needs of these cells. When the body is at rest, the needs of these cells are served by normal respiration. Under these circumstances, to introduce unnecessarily large quantities of oxygen into the system is unphysiological and irrational.

(ii) Large lungs and breathing exercises are not inimical to pulmonary tuberculosis, but are rather conducive to it.

So far as the first objection goes, it does not at all apply to Prāṇāyāma. It has been made amply clear in the foregoing portions of this article that in most varieties of Prāṇāyāma the intake of oxygen is not in excess of the normal. The case of Bhastrikā Prāṇāyāma alone stands on a different footing. In the first part of it, which corresponds to Kapālabhāti, excessive quantities of oxygen are taken up indeed. But this excess of oxygen is meant for immediate consumption. During the prolonged Kumbhaka and Rechaka which follow and which may last even for a few minutes, these quantities of oxygen are needed to keep the tissue respiration in a normal condition and not to starve the cells for want of oxygen.

As regards the second objection, it has to be admitted that Prāṇāyāma does develop large lungs. But to say that large lungs are not inimical to pulmonary tuberculosis, but are rather conducive to it, is to ignore medical experience even of the modern times. Dr. Schmidt in his *Physiology of Exercise*, a work in which two M. D.'s and one Ph. D. are associated with Dr. Schmidt, has clearly pointed out that it is the undeveloped lungs and not the fully developed lungs that are prone to pulmonary tuberculosis. Dr. McKenzie, M. D., who is a Professor of Physical Education and Physical Therapy in the University of Pennsylvania, in his excellent work *Exercise in Education and Medicine* has the following remark: "Those who get the most benefit from the exercises (Respiratory exercises) are narrow-chested children—those who have difficulty in respiration—the pre-tuberculous and even the tuberculous." Dr. McKenzie is supported by the experience of

1. The technique of *Pranayama* differs widely, indeed, from the technique of non-Yogic exercises in deep breathing. But after all Pranayamic exercises have to be classed as deep breathing exercises and it is desirable to see whether the objections raised against deep breathing are really sound.

Doctors Butler and Rosenthal. Dr. Butler has reported many cases of incipient phthisis in which deep breathing has been used with advantage. Dr. Rosenthal gives the details of nineteen cases of primary tuberculous pleurisy, in which great benefit was derived from respiratory exercises. In the face of this evidence it is irrational to say that breathing exercises are rather conducive to pulmonary tuberculosis.

The whole physiological war on respiratory exercises would cease if these warriors remember that the valuation of respiratory exercises should not be based exclusively upon the benefit the respiratory system derives from them, but upon the benefit derived by the other systems also and especially by the nervous system. They must also remember that the Western type of breathing exercises are yet in their infancy and often based upon wrong physiological conceptions. If the Westerners wish to have the right type of breathing exercises, let them turn to Yogic respiration.

This article on Prāṇāyāma is intended to present Prāṇāyāma in its true physiological perspective. It should not induce anybody to take to Prāṇāyāma without proper guidance either from a reliable book or from a reliable instructor. Prāṇāyāma is a double-edged weapon. It cuts both ways and lends itself more easily to abuse than to use.

The Purna Yoga.

By Swami Shuddhananda Bharati.

I. The Time-Spirit

Time-Spirit is standing between the farewell to the old and the welcome to a new Era. We are living under changed circumstances. Ideas are broadening; life is expanding; the struggle for existence is deepening. The world has seen the ennuied pomp of godless materialism; it is seeing the dire effects of scientific intellectualism; it has already tasted the results of religious dogmatism; it is tired of the life-bare asceticism. Between the sweep of the old and the surge of the new, humanity is seeking the secret of a new harmony of collective existence. The terrible struggles that the present century is witnessing are nothing but the rattle of that anxious search. Rudra is paving the way for Viṣṇu; Mahākāla is preparing the ground for a new creation.

II. Our Ideal

The world has outgrown religionism which is but a child of the mind. The evolution of consciousness has transcended the mental limitations of castes, creeds and their monopolizing spirit. We want now a new order of living that shall supply the lost link between the Spirit and the Matter, God and Man, the Individual and the Universal. We want a thorough transformation of the nature of man and divinization of his entire existence. A divinized man, a heavenized earth, a spiritualized existence, a harmonized humanity—that is our ideal.

All life must be a living stream of Sādhanā or endeavour, flowing towards the bliss of existence in the Divine. All life must be a Yoga with the Divine in man. "Live in Yoga, live in Me, the Divine in your heart"

—this is the command of Lord Kṛṣṇa to Arjuna and this is the message that humanity needs at present.

III. Yoga

Yoga serves as the only solution to all universal problems. Without the difference of castes, creeds and religious formalities, all can live in Yoga with the Divine who is in the heart of beings. The heart is common to all and the Divine seated therein is one in all. Yoga quickens the evolution of man to God-man or Superman. Yoga alone can establish that inner harmony which is the bed-rock of world-harmony. Yoga can vouchsafe that unbroken consciousness of the self in all and all in the self which alone can break the walls of separative ego behind which all sins and sufferings take refuge. Yoga is an attempt to arrive at unity with the Divine through constant inner communion, surrender, love, consciousness and consecrated work.

IV. The Old Yogas

(1) We can know the relative merits of Pūrṇa Yoga better by first knowing the possibilities of the other systems of Yoga. Haṭhayoga, through a number of laborious and complex exercises such as the different poses, methods of breath-control, internal cleanings, fixed gazes etc., seeks to purify the nerves and strengthen the physical body so that it can contain more and more of the cosmic energy. Perfect health, virility and longevity are its gifts.

(2) Rājayoga adopts an eightfold system to conquer the mind and arrive at complete self-immersion. Non-injury, non-stealing, continence, non-receiving, truthfulness are the rules of moral purity the Rājayogī observes. Cleanliness, contentment, austerity, holy study and Divine Worship are his forms of self-discipline. He sits in any straight, easy and fixed posture that is convenient to him. Inhaling eight Oms, retaining thirty-two Oms, exhaling sixteen Oms he does Prāṇāyāma twice a day. Then begins his endeavour to control the mind. He gathers in the errant mind, concentrates it in the centre of Self, meditates upon the Self in the heart, or between the eye-brows, gives up the mind entirely as a food to be consumed by the flaming Reality within and forgets the physical-vital-mental consciousness in one ceaseless trance. Through the internal process of concentration, meditation and trance, the Yogī can be a master of the subjective empire and achieve wonderful powers.

(3) Karmayoga through consecrated work and offering of its fruits to the Divine Master, purifies the mind and will and enables the Sādhaka to become conscious of the Divine Force that leads the world and its varied acts through the innate individual nature. The Karmayogī becomes a puissant instrument of the Divine Will.

(4) Bhaktiyoga through the intensity of heart's love and emotion adores the Divine as a child, as a father, a mother, a friend, a master seeking the entire absorption of the lover in the Beloved.

(5) The Jñānayogī through reflection and deep contemplation arrives at the centre of Self in which he merges himself. "I am the Self; That alone is; the world is naught" says he.

(6) The triple path of Work, Love and Knowledge is the Yoga of

the will, heart and the intellect. The three are now practised separately with exclusive results directed towards an otherworldly abstraction. Pūrṇa Yoga is a synthesis of Work, Love and Knowledge. It is integral in its aspect. Integral Knowledge enlarges Self-realization into the realization of the Self in all. It sees the play of the Divine Consciousness in the phenomenal existence. Integral Love raises all human emotions, sensations and aesthetic sentiments to the divine level and expresses the heart's love in cosmic labour for the joy of all. It sees all humanity as a body in Divine. Integral Work through an unegoistic surrender of work, and the result to the Master of Works, becomes dynamic instrument of His cosmic play. The Pūrṇa Yogī knows the Divine in the Self, sees Him and loves Him as the Self of all, and becomes a centre of His Energy which plays as the universe of existences.

(7) Tantra or the Kuṇḍalinīyoga, regards Śakti or the Active-Brahma as all important. It is a bolder and a larger system than the Vedic Yogas described above. By the worship of the Cosmic Energy as the Mother, it seeks to awaken the same energy dormant in the lowest plexus, the Mūlādhāra. It also adopts a few Āsanas, Prāṇāyāma, Bandhas and Mantras to purify the plexus for the awakening of the latent Flame. Through an esoteric process called the Chakrabheda this awakened Flame or Śakti pierces through the six psychic centres and unites with the Blissful Spirit (Śiva) in the Sahasrāra. By this union of the Śakti and Śiva in the Sahasrāra which is the white lotus of thousand petals, man realizes his divinity and lives in the entrancing Divine bliss of the Truth-Consciousness. He is no more afraid of Nature; he confronts, seizes and conquers Nature. Pūrṇa Yoga does all these without much ado.

V. THE NEW YOGA

The Integral Yoga regards the Spirit or the Puruṣa as Sat (Truth), Prakṛti as Chit (Consciousness) and the cosmic play as their Ānanda. All the above Yogas devote the major portion of their Sādhanā to the awakening of the Śakti or the cosmic energy in man. It is a matter of course in Pūrṇa Yoga. Where other Yogas end, Pūrṇa Yoga begins. It is the synthesis of all other Yogas and much more. It raises human consciousness to the Divine and comes down with all the splendour of divinity to transform the lower planes of the mind, the vital and the body. It makes the entire Existence in all its planes of consciousness a dynamic Yoga of Prakṛti or Nature with Puruṣa or the Divine in man. It starts from the method of Vedānta and arrives at the aim of Tantra. It has achieved something new which was not in the ken of ancient Yogas—fulfilment of life in the perfect spiritual consciousness, the transformation of the entire man into God-man or the Superman. Ascetic barrenness, and otherworldliness are not found in its dictionary. It does not deny, refuse or reject any part of life—physical, vital or mental. Life-extinction in the Spirit is the aim of the Vedantic Yogas; fulfilment of life in the spirit is the crown of Pūrṇa Yoga. The ancient Yogīs attached great importance to trance by stilling or killing the mind. They aimed at individual liberation and complete cessation from the physical consciousness. The Pūrṇa Yogī completes his spiritual realization by applying it to

actual existence. He seeks to find the Divine in the Self and to be a dynamic centre of Divine Manifestation in humanity. He raises upon the human pedestal the live image of God full of beauty, harmony, love, bliss and energy. He regards man as a Spirit involved in body, life and mind as a universalized individual. He seeks to spiritualize life in all its details so that it becomes a grand collective Yoga with the Universal Divine. Having slowly achieved the inner-transformation, Pūrṇa Yoga transforms the body and the lower nature too so that the latter becomes a glowing lamp of Divinity.

VI. The Supramental Truth-Light

Such a grand perfection of the matter and the spirit cannot be realized by ordinary processes of Yoga. It is a new ideal and only a manifest Force can fulfil it. Yes, a Force is Manifest here to vouchsafe to man life in the Divine. It is a Force beyond the conception of mind. It is the Supramental Force (Vijñāna-śakti). Truth is its Spirit and Light its form. Its radiation is the only salvation of humanity suffering the woes of mental ignorance! Supermind is the link between the human and the Divine in man. It is an all-fulfilling, all-originating, all-harmonizing, dynamic creative force. The Vedas speak of it as the Right, the True, the Vast. Mind is the realm of divisions and egoistic ignorance; it cannot grasp the unity in the essence of things; it may add, subtract, multiply or divide but it cannot go beyond this mathematics. It is limited and knows nothing of the Infinite One. The Supermind is the Divine Gnosis which creates, governs, harmonizes and upholds the world. The mind works through reasoning, through logical intelligence, instincts, impulses, memory, imagination, critical judgment, etc. The Supermiud has a direct flawless, luminous intuitive vision through which it works out the perfection of humanity.

VII. From Man to Superman

The soul ascends from inert matter, through a developing life, to the mental plane and manifests man. It is outgrowing slowly the human limitations in its agelong endeavour to evolve the Superman or the perfect God-man. Oneness with the Divine and harmony of a universalized life in that consciousness is the crown of that Evolution. Such a life is called the Divine Life. Life in integral Yoga with the Divine is Life Divine. It is a long and patient process of evolution. The Supramental Force quickens the course of evolution from man to Superman. A Divine Race of Supermen, a community of God-men upon earth is the magnanimity of its vision.

VIII. The Pūrṇa Yogī

The seer of Pūrṇa Yoga is a manifestation. The Sādhaka of this Yoga is a centre of that manifesting Force. The Master of Pūrṇa Yoga is a divine artist of humanity. He models the plastic human material into the image of God. He builds the form of life around the inner divinity. He has put forth four mighty Powers to achieve his hard labour of transformation. One is a Force of patient, sleepless labour, a master of techniques that works out the details of perfection. Another is the Force of an entrancing beauty and harmony that renders life a poem of sacred delight. The third is a Force of mighty strength that adds speed to the progress and fights its way to the victorious goal of divinity. The fourth is a Force of luminous Wisdom that holds the golden key to the treasures of supramental infinities. A Divine rebirth of humanity as a race of God-men is the blissful result of the labour of the Pūrṇa Yogī.

IX. Sādhanā

The first and the last principle of this Yoga is to give oneself entirely, in full-hearted surrender, to the Divine Force and keep himself or herself, pure, plastic, conscious and concentrated. It is under this condition of true self-giving and self-consecration that the Divine Artist of Life takes up the human material, scrutinizes every part of it and perfects the whole into a luminous image of His Supramental splendour. The Artist must be given his own time, his freedom and the full play of His vision in the Art. For, the Art of building life into a golden mansion of Divinity is a laborious work of Superman. Faith, surrender, thorough openness to the Divine Will, and its action in every nook and corner of the being, an ardent call of unmixed aspiration, rejection of all suggestions and influences that have no rapport to the Divine attainment—these are the *sine qua non* of Sādhanā. But Rome was not built in a day. Spiritual transformation cannot take place by a day's miracle. There is no magic wand to this transformation. The Artist has to deal with the most delicate mechanisms of Nature. Years of patience is needed. The vital rock is unyielding; it has to be chiselled hard for days together. The chicken-hearted man entices by his weakness the opposite forces even like a lamb entreating the butcher. The bloody hands of vital egoism have to be washed clean in the font of chastening surrender. The ordinary life in mental ignorance with its disorders, maledictions and falsehoods has to be thoroughly overhauled. The ordinary existence yoked to the mind has to be wedded with a single-hearted Devotion to the Divine Will; come what may, the Sādhaka must hear and follow the voice of the Divine alone. Faith and Surrender must become strong when the test comes, when confronted with failure even the strongest mind is likely to shake. But the Pūrṇa Yogī yields not to feebleness and on the other hand uses failures as a lesson for better success.

Let us set our hearts to the Beloved's Heart. Let us anchor the fleet of thoughts at the haven of His feet! Let us turn from the death moans of the past and hear the new paeans of hope! Let us turn from the mind's dreadful dupe and walk this path of surrender strewn with the smiles of the DIVINE! Lo, all obstacles fall like straw before fire! Life pulsates with a thrill of joy! From the mortal's ashes rises phoenix-like the God-man of the immortal Spirit. This God-man or the Super-man is the sublime work of the Pūrṇa Yogī.

Spiritual Experience.

When we have once seen God, it matters little where we live or where we go. As soon as we remember God, He shall be near us. We shall forget our hunger and thirst in the pleasure of God's Name. God, who is the source of immortality, is in our heart and we should, therefore, enjoy continued beatitude. There is only one favour that we should ask of God: that we may always think of Him in our heart; that we may always utter His Name by our mouth; that we may always see Him with our eyes; that our hands may worship Him; that our head be placed always at His feet; that our ears may hear only God's Līlās; that He should show Himself always to our right and to our left, before and after, and at the end of our life. We should ask God of no other favour than this.

—*Sri Namadeva.*

Yoga and Its Fruits.

By Swami Sivananda Saraswati.

What is yoga?

The word Yoga comes from the Sanskrit root *Yuj* which means "to join". In its spiritual sense, it is the process by which the identity of the Jīvātmā and Paramātmā is realized by the practicant. The human soul is brought into conscious communion with God. The science that teaches the way of acquiring this occult knowledge is called Yoga-śāstra.

Yoga is the science that teaches the method of joining the human spirit with God. Yoga is the divine science which disentangles the Jīva from the phenomenal world of sense objects and links it with the Absolute whose inherent attributes are infinite bliss supreme peace, infinite knowledge, unbroken joy and eternal life.

Yoga in a general sense refers to Karmayoga, Bhaktiyoga, Jñānayoga, Rājayoga, Haṭhayoga, Mantrayoga, Layayoga or Kuṇḍalinīyoga. In a restricted sense it means the Aṣṭāṅga-yoga or Rājayoga of Maharṣi Patañjali only.

The Four Yogas

It is a truism that one and the same path will not suit all people. There are, therefore, four paths to suit four different kinds of temperament. They all lead to the same goal, the attainment of the Ultimate Reality. Roads are different but the destination is the same. The four paths that are inculcated for the achievement of this ultimate Truth from different standpoints of the man of Action, the man of Devotion, the mystic man and the philosopher or the man of Reason are termed Karmayoga, Bhaktiyoga Rājayoga and Jñānayoga respectively.

The four paths are not antagonistic to one another, but, on the other hand, they are complementary. They clearly indicate that different methods of the Hindu religion are in harmony with each other. Religion must educate and develop the whole man, his head, heart and hand. Then only he will attain perfection. One-sided development is not the thing wanted. Karma-yoga removes impurities, purifies the mind and develops the capacity for Action. Bhaktiyoga destroys tossing of mind and develops the capacity for feeling. Rājayoga steadies the mind and develops the capacity for thinking. Jñānayoga removes the veil of ignorance, develops will and reason and brings in knowledge of the Self. Therefore, one should practise the four Yogas. You have the Jñānayoga as the central basis and the other Yogas as auxiliaries to get rapid progress in the spiritual path.

Integral Development Necessary

Action, emotion and intelligence are the three horses that are linked to this body-chariot. They should work in perfect harmony or unison. Then only the chariot will run smoothly. There must be integral development. You must have the head of Śankara, heart of Buddha and hand of Janaka. Vedānta without Devotion is quite dry. Bhakti without Jñāna is imperfect. How can one who has realized his oneness with Ātmā remain without serving the world, which is the very manifestation of the Ātmā ? Devotion is not divorced from Jñāna but rather Jñāna is a *sine qua non* for its perfect attainment.

CONTROVERSY ADJUSTED

There is a controversy overthe point whether Knowledge forms a fundamental factor in Devotion. Some say that Knowledge is a means to achieve Devotion. They remark, "How can one develop Bhakti without having a clear Knowledge of God to start with ?" Some renowned devotees say that Knowledge and Devotion are independent. They boldly assert with positive certainty through their realization that Devotion is its own end and does not require the help of Knowledge for the realization of its object. Can mere knowledge of electrical engineering give satisfaction to an electrical engineer when he is caught up by darkness at night in a thick forest ? Can mere knowledge of food satisfy the hunger of a man ?

It is simply absurd to say that Knowledge and Devotion are antagonistic to each other. Perfect Knowledge is Love. Perfect Love is Knowledge. Parā Bhakti and Jñāna are one. Lord Kṛṣṇa says:—"To those, ever-harmonized, worshipping Me in Love, I give Yoga of discrimination by which they come unto Me."

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥

(*Gita* X. 10.)

Then again you will find in the *Gitā*:—

'श्रद्धावाँल्लभते ज्ञानम्'

(IV. 39)

"The man who is full of faith obtaineth wisdom."

RĀJAYOGA

There are eight limbs in Rājayoga, viz., Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna and Samādhi. Yama is self-restraint. It consists of non-injury, truthfulness, non-stealing, continence and non-covetousness. Niyama is observance of the five canons, viz., internal and external purity, contentment, austerities, study of religious books and repetition of Mantras and worship of God and surrendering to Him the fruits of works. By practising Yama and Niyama, the practicant purifies his mind. By developing friendship, mercy and complacency, he destroys hatred, jealousy and harshness of heart and gets peace of mind. By practising Āsana, he gets steadiness and firmness of body. By practising Prāṇāyāma he removes the tossing of mind and destroys Rajas and Tamas. His body becomes light also. By practising Pratyāhāra (abstraction or withdrawal of Indriyas from sensual objects), he gets strength and peace of mind. Dhāraṇā is concentration of mind. Dhyāna is meditation. Samādhi is super-conscious state. Saṃyama is the name given to the combined Sādhanā, viz., Dhāraṇā, Dhyāna and Samādhi at one and the same time. By Saṃyama on external objects, the Yogī gets various Siddhis and hidden knowledge of the universe, of Tanmātrās, etc. By concentration on Indriyas, Ahankāra and mind etc., he gets various occult powers and experiences.

AṢṬA-SIDDHIS

The major eight Siddhis are: 1. Aṇimā, the power to make oneself as minute as an atom, 2. Mahimā, the power to expand oneself into space as huge as a mountain, 3. Laghimā, the power to become as light as cotton-wool, 4. Garimā, the power to become as heavy as a hill of iron, 5. Prāpti, the power of touching moon with the tip of finger, 6. Prākāmya, the power of having all desires gratified, 7. Īśitva, the power to create and 8. Vaśitva, the power to command all and control over elements.

Kinds of Samādhi

The Yogī ascends the various rungs of the Yogic ladder stage by stage and acquires different experiences, knowledge and powers. He first gets Savitarka and Nirvitarka Samādhi; he then enters Savichāra and Nirvichāra Samādhi. Then he experiences Sānanda and Sasmitā Samādhi. There are Ālambana, (support), Sanskāras and Tripuṭī in these lower Samādhis. These Samādhis cannot give liberation. These are also obstacles for the Yogī who wants to get the highest Asamprajñāta Samādhi, wherein all the seeds or Saṃskāras that give birth and death are fried *in toto.*

Stages of Rājayoga

There are four classes of Yogīs, 1. Prathamakalpika—At this stage he is just a beginner or a neophyte. The light is just appearing. He has not yet attained any Siddhis. He is just practising Savitarka Samādhi. 2. Madhu Bhūmikā—Here one has entered Nirvitarka Samādhi and has attained Ṛtambharā Prajñā (intuition). This stage is also called Madhumatī, because it brings such knowledge as gives satisfaction, just as honey does. 3. Prajñā-Jyotis—Now the Yogī has attained mastery over elements and senses. This Yogī cannot be moved or tempted even by the allurements of celestial beings. He has attained the stage of Madhu Pratīka. 4. Atikrāntabhananīya—This Yogī has attained the stages of Viśoka and Saṃskāra-śeṣa. He has attained Kaivalya or liberation.

The Rājayogī can get all Siddhis merely by spontaneous illumination through purity and self-illumination.

Now Dharmamegha Samādhi or "cloud of virtue" dawns on him. He gets Para-Vairāgya or highest dispassion. He ruthlessly shuns all Siddhis, even omnipotence, omniscience, etc., which are obstacles to highest Samādhi. He then gets Asamprajñāta Samādhi wherein all Saṃskāras which give birth and death are fried once for all.

The Yogī sees without eyes, tastes without tongue, hears without ears, smells without a nose and touches without a skin. His will can work miracle. He simply wills and everything comes into being. This state has been thus described in *Taittirīya Āraṇyaka* I. II. 5:

"The blind man pierced the pearl; the fingerless put a thread into it; the neckless wore it and the tongueless praised it."

Kaivalya

Eventually the Puruṣa realizes His own native state of Divine Glory, Isolation or Absolute Independence. He has completely disconnected himself from the Prakṛti and its effects. All actions that lead to bondage are destroyed. The Guṇas having fulfilled their objects of enjoyment now entirely cease to act. He has intuitional knowledge now. The past and future are blended into the present. Everything is "Now". Everything is "Here". He has transcended time and space. The sum total of all knowledge of the three worlds, of all secular sciences is nothing, less than nothing, is mere husk when compared to the Infinite Knowledge of a Yogī who has attained Kaivalya.

Haṭhayoga

The Haṭhayogī lays much stress on Āsanas, Bandhas, Mudrās and Prāṇāyāma. He is very keen on awakening the Kuṇḍalinī-Śakti that is lying dormant in the basal Mūlādhāra Chakra and taking it up through different Chakras to Sahasrāra, the thousand-petalled lotus at Brahmarandhra, the opening of Brahma at the crown of the head. There Śakti is

united with Śiva. The Yogī now enters into the Nirvikalpa Samādhi and attains Mukti (liberation) as well as Bhukti (spiritual enjoyment). He passes through four stages while practising Prāṇāyāma; they are the Ārambha Avasthā, the Ghaṭa Avasthā, the Parichaya Avasthā, and Niṣpatti Avasthā.

BHAKTIYOGA

A Bhakta develops the nine modes of Devotion: Śravaṇa, hearing of the Divine Name and Līlās; Kīrtana, singing His Name; Smaraṇa, remembering Him; Pādasevana, attendance; Archana, offering; Vandana, prostration; Dāsya, service; Sakhya, friendship and Ātmanivedana, complete self-surrender. He entertains anyone of the five Bhāvas (sentiments), viz., Śānta, Dāsya, Sakhya, Vātsalya and Mādhurya according to his taste, temperament, capacity for Sādhanā and stage of growth and gets Sālokya, Sāmīpya, Sārūpya and Sāyujya Mukti.

He gets Kramamukti or progressive emancipation. He goes to Brahmaloka and stays there with Brahmā till the end of cosmic Pralaya. Along with Īśwara, he then merges in Nirguṇa Brahma.

JÑĀNAYOGA

A practicant in the path of Jñānayoga develops the four means of salvation, viz., Viveka, Vairāgya, Ṣaṭsampatti (Śama, Dama, Titikṣā, Uparati, Śraddhā, Samādhāna) and Mumukṣutva. Then he hears the Śrutis (Śravaṇa). Then he does Manana (reflection) and Nididhyāsana (constant meditation). He meditates on the right significance of "Om" and the great Mahāvākya, "Tat Twam Asi", which connotes the identity of Jīvātmā and Paramātmā. This is his Antaranga Sādhana (internal practice). Then he gets Ātmasākṣātkāra or Brahmānubhava or Self-realization.

He gets Śabdānuvid and Dṛśyanuvid Samādhis of a Savikalpa type in the beginning. Then he enters into Advaita-bhāvanā-rūpa-samādhi (Vṛtti-sahita). Then he gets Advaita-avasthā rūpa-samādhi (Vṛtti-rahita). There are seven rungs in the ladder of Jñānayoga. He ascends the rungs step by step. The seven rungs are Śubhechchhā, Suvichāra, Tanumānasā, Sattvāpatti, Asaṃsakti, Padārtha-bhāvanā and Turīyā.

A Jñānī gets Sadyomukti or Ātyantika Pralaya, *i. e.*, immediate emancipation. He does not go to any Loka. His Prāṇas do not depart. After the physical body is thrown off, he becomes one with the Brahma.

DIFFERENCE BETWEEN JĪVANMUKTI AND VIDEHAMUKTI

Videhamukti is obtained while the Jñānī is living. When the Jñānī is in the fourth Bhūmikā of Sattvāpatti, he is Jīvanmukta. When there is not a bit of body-consciousness, he is a Videhamukta. When he is in a state of Turīya, he is called a Jīvanmukta. When he is in the state of Turīyātīta, he is called a Videhamukta. When the Jāgrat appears as Swapna, it is Jīvanmukti. When the Jāgrat appears as Suṣupti, it is Videhamukti. When there is Arūpanāśa, it is Jīvanmukti. When there is Swarūpanāśa of mind, it is Videhamukti. A Jīvanmukta can work in the world. A Videhamukta cannot work in the world. Śrī Śankara was a Jīvanmukta. Śrī Dattātreya and Jaḍa Bharata were Videhamuktas.

BHAKTA AND JÑĀNĪ COMPARED

Jñānayoga is crossing a river by swimming. Bhaktiyoga is crossing a river by boat. The Jñānī gets knowledge by self-reliance and assertion. The Bhakta gets Darśana by self-surrender. A Jñānī asserts and expands. A Bhakta dedicates, consecrates himself to the Lord and contracts himself. A Bhakta

gets Kramamukti. A Jñānī gets Sadyomukti. A Bhakta is like a kitten which cries for help. A Jñānī is like a baby-monkey that clings itself boldly to the mother.

Jñānī and Yogī Compared

A Jñānī can practise his Sādhanā even during walking, eating and talking. He is not in need of any Āsana or a separate room, whereas a Rājayogī wants a room and an Āsana for his practice. A Jñānī is always in Samādhi (Sahajāvasthā). He is not affected by Māyā as he has Nitya-dṛṣṭi. There is no "in Samādhi" and "out of Samādhi" for a Jñānī, whereas a Yogī is affected by Māyā when he comes down from his Samādhi. A Rājayogī plugs his mind, as it were, through effort, just as you plug a bottle with a cork, and stops all the Vṛttis. He tries to make the mind quite blank, whereas a Jñānī does not stop his Vṛttis. He remains as a Sākṣī (witness) for the Vṛttis. He raises the Brahmākāśavṛtti from his Sattvic Antaḥkaraṇa. A Jñānī exhibits siddhis through Satsaṃkalpas; as Rājayogī through Yogic Saṃyama. A Rājayogī begins his practice with mind. A Jñānī commences his practice with Buddhi and will.

Haṭhayogī and Rājayogī Compared

Haṭhayoga is concerned with the physical body and control of breath. Rājayoga deals with mind. Rājayoga and Haṭhayoga are interdependent. Rājayoga and Haṭhayoga are the necessary counterparts of each other. No one can become a perfect Yogī without a knowledge of the practices of both. Rājayoga begins where Haṭhayoga ends.

A Haṭhayogī starts his Sādhanā with body and Prāṇa, a Rājayogī starts his Sādhana with his mind. A Jñānayogī starts his Sādhanā with Buddhi and will.

A Haṭhayogī gets Siddhis by uniting Prāṇa and Apāna and taking the united Prāṇa-apāna through the different Chakras. A Rājayogī gets Siddhis by Yogic Saṃyama, by combined Dhāraṇā, Dhyāna and Samādhi, at one and the same time. A Jñānayogī exhibits Siddhis through will or Satsaṃkalpa. A Bhakta gets all Divine Aiśwarya through self-surrender and the consequent descent of Divine Grace.

Brahma is Silent.

He who has realized Brahma becomes silent. Discussions and argumentations exist so long as the realization of the Absolute does not come. If you melt butter in a pan over fire, how long does it make a noise ? So long as there is water in it. When the water is evaporated it ceases to make further noise. Again, if you throw a piece of dough in that hot clarified butter (Ghee) there will be noise until the cake is thoroughly fried. The soul of a seeker after Brahma may be compared to fresh butter. It is mixed with the water of egoism and worldliness. Discussions and argumentations of a seeker are like the noise caused during the process of purification by the fire of knowledge. As the water of egoism and worldliness is evaporated and the soul becomes purer, all noise of debates and discussions ceases and absolute silence reigns in the state of Samādhi.

—*Sri Ramakrishna Paramahansa.*

The Threefold Path

BY DHIRENDRA KRISHNA MUKHOPADHYAYA, M. A.

In the *Śrīmad Bhāgavata* Lord Śrī Kṛṣṇa refers to the threefold path in the following *Śloka*—

योगास्त्रयो मया प्रोक्ता नृणां श्रेयोविधित्सया ।
ज्ञानं कर्म च भक्तिश्च नोपायोऽन्योऽस्ति कुत्रचित् ॥

"Three paths have been ordained by Me for the good of men; these are Karma (Action), Bhakti (Love) and Jñāna (Knowledge) and there is no other way beyond these three."

These three paths are really leading men towards salvation from time immemorial and sages and saints are found to work in these lines from the time of the Vedas. These paths are technically known as Yogas—the means to communion. The real aim of every person is the communion with Godhead or the absorption of the individual in the Eternal Brahma. The last one is the highest desideratum of life—this is known in the Śāstras as the Nirvāṇa-mukti. The means of such communion with the desired deity (Iṣṭa) in any form or the merging of the individual in the eternal is also known as Yoga. Hence Yoga must be used in its wider sense as the path leading one to one's goal or the means helping one in the realization of one's spiritual object.

Though we have these names Jñāna, Karma and Bhakti as three distinct methods—but really speaking it is very difficult, nay, impossible, to keep them quite separate in so many water-tight compartments. This tripartite division is merely metaphysical but actually there can never be total separation. They are always found to be combined together and these names are given owing to the preponderance of one or the other of the three elements. We can never have Karma without Bhakti and Jñāna, nor Bhakti without Karma and Jñāna nor Jñāna without Karma and Bhakti. According to some thinkers all of them are indispensably necessary for perfect realization—but these means are to be adopted one after another. Regarding the order of these three there is diversity of opinion but every school of thought holds that Karma is the basis or foundation of all kinds of Sādhanā or spiritual practice. They are all interdependent and intermingled. In the path of Karma, the Sādhaka cannot be totally devoid of Bhakti (Love) and Jñāna (Knowledge). No religious rite is fruitful unless one has genuine faith (Śraddhā) in one's heart of heart—and this burning faith is really another name of Bhakti (Love). Is it possible for a man to act unless he has knowledge ? We sometimes hear of pure Love (Śuddhā Bhakti)—Bhakti devoid of Jñāna and Karma (ज्ञानकर्माद्यनावृतम्)—but is this possible ? Bhakti must depend for its development on Jñāna and Karma. There must be religious practice (Karma), religious conduct (Āchāra), Pūjā (which in the language of the Śrī Vaiṣṇavas is Ijyā), Japa (repetition of Iṣṭa Mantra), etc., to feed Bhakti. Patañjali points out that Japa is the repetition along with meditation of the import of the Mantra. A proper conception of the idea is indispensably

necessary even in the path of Bhakti. Love you must but you must have the knowledge of what you love. Love cannot work in absolute vacuity. One cannot build castles in the air. The real meaning of such Śuddhā-Bhakti is that the dominant element in such Sādhanā is primarily love; but it does not mean, nor it is possible that there should not be an iota of Jñāna and Karma.

The relation between Karma, Bhakti and Jñāna will be clear if we take into consideration the relation of Vāyu, Pitta and Kapha. The Pitta temperament is never pure Pitta (bile) but Pitta *cum* Vāyu and Kapha. Similarly Vāyu temperament means dominance of Vāyu with the mixture of Kapha (phlegm) and Pitta (bile). Phlegm and bile are themselves inert, they derive their energy from Vāyu (wind or energizing power). Vāyu, Pitta and Kapha can never remain totally separate. They are always intermingled, inseparably connected. Take again the relation of Sattva, Rajas and Tamas. Rajas cannot be regarded as an independent Guṇa—to speak the truth it is the intermingling of Sattva and Tamas. In Sattva and Tamas there must be the other two elements to some degree. Similar also is the case of Karma, Bhakti and Jñāna.

Let us take into consideration first the path of Karma. This Karma, we have asserted already, is never free from Bhakti or Jñāna. A person absolutely ignorant of what he is doing, what he is praying and to whom he is praying is totally incapable of doing any work. How is it possible for a man to worship if he has no idea of the deity? The path of Karma does not consist of mere dead formulae and meaningless rites and ceremonies. For the fullest benefit of an act one must be fully conscious of the meaning of various Mantras and their proper application. The path of Karma will lead us to the region of Jñāna. The main aim of Karma is the purification of soul and fulfilment of desire. None can have access to Jñāna or Bhakti unless the mind is purified by the adequate performance of shastraic Karmas or duties of life. Even in Jñānayoga one must have recourse to the following routine of Bhakti such as worship of Guru, service, faith (Śraddhā), repetition of Mantra (Japa), meditation (Dhyāna), concentration (Dhāraṇā) and communion (Samādhi). It is wrong to say that a Jñānī should totally renounce Karma. Śrī Bhagavān has repeatedly pointed out that Karma should not be avoided, but must be (it is an emphatic *must*) performed without any desire. To perform work but without desire is one of the Sādhanās of Jñānayoga which in course of time will lead to Naiṣkarmya-Siddhi (inactivity). In the path of Bhakti too there is great scope for Karma and Jñāna. In all the Gāyatrī-mantras we have reference to these three primary functions, feeling, willing and thinking—Bhakti, Karma and Jñāna—in these three terms, Vidmahe (विद्महे)— let us know, Dhīmahi (धीमहि)— let us meditate, and Prachodayāt (प्रचोदयात्)—let us act. We must know the First Cause, and meditate on Him (Bhakti) and all our acts be directed towards the realization (Karma). To try to know, the endeavour to please is Karmayoga, to know is Jñānayoga and the feeling of communion, that is, the joy of union with Godhead is Bhaktiyoga.

As to the order of these functions it is very difficult to lay any hard and fast rule. Should we know first and then try and last of all realize? No, let us begin our work in right earnest. We may know what we are to do from the Śāstras (religious books), Guru (preceptor) and Śādhus (the pious people), and as we advance we shall have

light from Him who manifests Himself as Guru in the shape of man. The more we advance the more we are enlightened and the greater is our delight. Look at the fruition of love in a Hindu wife. The innocent and immaculate girl knows nothing of the husband and she is given in marriage by her guardian to a stranger and in the married life love grows deeper and deeper with the passage of time. Scepticism and improper curiosity are great hindrances in the path of Sādhanā. Don't be over-inquisitive as to the composition of water. You may or may not know what is water but if you drink you quench your thirst. But you must have real water and this you can have from your Guru. The child knows not his father, but living with the mother he comes to know his father at the instruction of the mother. This mother is Bhakti. Through Bhakti we approach the Reality and as we approach we know and the attempt to approach is Karma.

Hindu religion always takes into consideration three factors of Sthāna, Kāla and Pātra (time, space and personality) in all spiritual affairs. The three paths of Karma, Bhakti and Jñāna as separate means are meant for persons who are eligible to it. We must consider the time in which we live—this is the period of Tamas, a manifestation of Reality known technically as Kali (*lit.* period of disintegration). In this age of inertia and spiritual paralysis we are to judge the particular path which may, without considerable difficulty, lead to realization within a short time. Śrī Bhagavān says :—

निर्विण्णानां ज्ञानयोगो न्यासिनामिह कर्मसु ।
तेष्वनिर्विण्णचित्तानां कर्मयोगस्तु कामिनाम् ॥
यदृच्छया मत्कथादौ जातश्रद्धस्तु यः पुमान् ।
न निर्विण्णो नातिसक्तो भक्तियोगोऽस्य सिद्धिदः ॥
तावत् कर्माणि कुर्वीत न निर्विद्येत यावता ।
मत्कथाश्रवणादौ वा श्रद्धा यावन्न जायते ॥

(*Bhagavata* XI. xx. 7-9)

Jñānayoga is meant for those who have no desire and who have renounced all worldly prospects. Those who have no such asceticism but have indomitable will to enjoy will take recourse to Karmayoga. Those who occupy a middle position having neither strong attachment nor non-attachment will adopt the path of Bhakti. A man must follow the path of Karma as long as he is attached to the world or as long as he is not earnestly inclined to love God. From this direct teaching it may be concluded that the path of Karma is suited to those who have attachment for the world, the path of Bhakti is suited to those who occupy a middle position and the path of Jñāna is meant for the ascetics who have no attachment at all. The path of Karma is at the lowest plane and it can never directly bring salvation. Karma is transitory and the result of Karma must in turn be transitory. Every Karma must produce result and this will drag one down to this world to reap the result of one's work. Śrī Bhagavān has pointed out this defect of Karma in *Gitā* thus :—

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥
भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥
त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥

(II. 42—45)

"Flowery speech is uttered by the foolish, O Pārtha, who rejoice in the letter of the Vedas and say,

'There is nothing else but this.' With their souls ridden with desire and with paradise for their goal they offer birth as the fruit of Action and prescribe many ceremonies for the attainment of pleasure and power. Therefore, those that are attracted by pleasure and power are carried away by these words. Determinate Reason is not for them. The Vedas deal with the three Guṇas; be thou above the Guṇas, O Arjuna, beyond the pair of opposites, steadfast in purity, careless of possessions, full of the Self."

Although Śrī Bhagavān has found fault with Karma done with desire, really speaking what He preaches is the path of Karma (Karmayoga). He has repeatedly warned us not to give up Karma but has emphatically asserted that Karma by all means must be performed but without a desire for the result:—

यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं . कर्म कौन्तेय मुक्तसङ्गः समाचर ॥
तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥
यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥
एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥

Performance of an act with a desire is always hostile to salvation in life but an act done without any motive—an act done only for the sake of duty and to please God will help a man in the path of Realization—will purify the mind and make the soul a fit receptacle for Bhakti. The *Bhāgavata* sees the necessity of Karma as long as the soul is not fit for Bhakti.

The path of Karma in these degenerate days of Kali is always beset with difficulties. The ceremonial Yajñas are now obsolete and out of date. Even the ordinary Yajñas are forgotten by the average Hindus. The hall of Agni with three Fires is to be found in no house today. The duty of keeping the sacred fire continually ablaze was once regarded the most sacred duty of a Brahman and it is scarcely now observed throughout the length and breadth of India. The principal material of a Yajña, clarified butter, is not found in its pure state and we are incapable of rightly pronouncing the sacred Mantras of the past. Owing to the want of use, climatic changes and impure company (Mlechchha Saṃsarga) even our vocal organs have lost their fineness of power. Much evil befalls a person if a Mantra be not correctly pronounced. Such recital will be an unmixed evil (Avichāra) instead of producing any good. Mīmāṃsakas quote a couplet to illustrate this point:—

दुष्टः शब्दः स्वरतो वर्णतो वा मिथ्याप्रयुक्तो न तमर्थमाह ।
स वाग्वज्रं यजमानं हिनस्ति यथेन्द्रशत्रुः स्वरतोऽपराधात् ॥

"The faulty pronunciation of a word either in sound or in quantity will act like the thunder and do evil to the person who uses such Mantras. The expression 'Indra-śatru' for faulty pronunciation defeated the purpose of the person who had uttered the Mantra." On the other hand the person who is to perform acts must be scrupulously clean in body and mind. He must take adequate vows (Vratas) which are regarded as accessories to an act of Yajña and without which it is useless to be engaged in Karma. Besides a Śūdra is not entitled to do any Vedic Karma and to many Brahmans in these days the Vedas are almost a sealed book for their utter degradation. Many of the Brahmans are now degenerated into Brahmabandhus (inferior Brahmans), and as such they are incapable of

reading the Vedas. The Brahmans as a class have forgotten the mandate of compulsory study of the Vedas (स्वाध्यायोऽध्येतव्यः). Hence the Sādhanā of Karmakāṇḍa is almost extinct in these days. The path of Karma must now be regarded as the stepping-stone to Bhakti and Jñāna. Karma properly performed is really a Yoga (means to communion) and this tactful performance of Karma (योगः कर्मसु कौशलम्) will help us in the field of Bhakti and Jñāna.

Karma as an independent path is now found to a great extent in the Tantric Sādhanā but the path of Tantra is dark and mysterious to one unless one has the helpful guidance of a competent Guru (preceptor) at every step. This Karma is mainly wrapped up in mystery and inextricably mixed up with Haṭha and Laya Yogas. The mysterious Serpent Power or the latent storehouse of coiled up energy (Kula-Kuṇḍalinī-Śakti) must be roused up from its inertia and through the several Chakras must be made to unite with Parama Śiva in the cortex of the brain which in the language of Tantra is a lotus of one thousand petals. The pent-up potential energy in Mūlādhāra (the lowest plane of the body where mind is cribbed, cabined and confined within a sensual world) must be made kinetic and forced into the channel of infinite Bliss. This mystic path is meant for the deserving few who must be fortunate enough to secure the aid of powerful Gurus. This path is full of pitfalls and it is good for one to proceed with as much caution as possible. In spite of all these dangers and difficulties the Tantras are indispensable to the average mass of Hindus. The Vedas, Smṛtis, Purāṇas and Tantras are all mixed up together in the spiritual life of the Hindus. The Vedas are the monopoly of the sacerdotal castes of India but the Purāṇas and Tantras exercise influence over the mass—they are the fifth Veda of the Hindus.

Almost all Hindus at the present time must go through Tantric initiation (Dīkṣā). To a Hindu the best of spiritual practice is Japa (the repetition of Mantra). But even in Japa, knowledge is indispensable. One must properly know the meaning of Mantra, for Japa according to Patañjali is the conception of its meaning (तज्जपस्तदर्थभावनम्). The Tantric Mantra in the degenerate days of Kali is regarded as more potential than the Vedic but no repetition of Mantra is efficacious without a proper meditation of the divine idea behind the Mantra. The Tantras are emphatic on this point:—

मन्त्रार्थं मन्त्रचैतन्यं यो न जानाति साधकः ।
शतलक्षप्रजप्तोऽपि तस्य मन्त्रो न सिद्धयति ॥

Hence we come to the conclusion that Karma by itself cannot effect salvation, but Karma is indispensable as preparatory discipline for Bhakti and Jñāna. Karma has invariably its effect. Karma done with desire must bring in its train its fruition in the form of enjoyment in various planes such as heaven, etc., or even in this mundane world. But the effect of Karma is doomed to be transitory just like Karma itself. Karma is mainly to be done as purificatory act or as a Sādhanā to please God. Karma done for the satisfaction of God is to be regarded as Karma without desire. One must be engaged in Karma until the mind is perfectly purged of all its impurities:—

चित्तसंशुद्धिरेवात्र मन्त्रिणां फलदायिनी ॥
यावन्न चित्तकलिलं हातुमुत्सहते व्रती ।
तावत्कर्म प्रकुर्वीत कुलभक्तिसमन्वितः ॥
... ...
चित्ते शुद्धे महेशानि ब्रह्मज्ञानं प्रजायते ।
ब्रह्मज्ञाने समुत्पन्ने कृत्याकृत्यं न विद्यते ॥

(Mahanirvana-Tantra)

In these days there is a tendency amongst some people to decry Karma. This tendency amongst the educated class is doing much harm and retarding all sorts of progress. Karma should in no ordinary case be renounced and Karma cannot be in most cases renounced. The chief aim of the *Gitā* is to inspire people with activity who are averse to action. Some acts must by all means be done (Nitya Karma) and some of them must by all means be avoided (Niṣiddha Karma). Some acts are done with an end in view (Kāmya Karma) and some to suit special purpose or occasions (Naimittika Karma). We may avoid these Kāmya Karmas but others we cannot always avoid. It is very difficult to be fit either for the Sādhanā of Bhakti or Jñāna without Karma.

In the path of Bhakti, the first stage is Vaidhī Bhakti, that is, Bhakti with the proper performance of all compulsory Karmas with a view to please God. The *Bhāgavata* is explicit on this point:—

अतः पुंभिर्द्विजश्रेष्ठा वर्णाश्रमविभागशः।
अनुष्ठितस्य धर्मस्य संसिद्धिर्हरितोषणम् ॥
मयोदितेष्ववहितः स्वधर्मेषु मदाश्रयः।
वर्णाश्रमकुलाचारं कामात्मा समाचरेत् ॥

The Śāstras are the revealed words of God. Proper performance of all that is ordained in the Śāstras is the main Dharma of a devout Hindu. Karma should never be belittled either by a Jñānī or a Bhakta. We have in *Yoginī-Tantra*:—

कर्मणा लभ्यते भक्तिः भक्त्या ज्ञानमुपालभेत्।
ज्ञानान्मुक्तिर्महादेवि सत्यं सत्यं मयोच्यते ॥

"One develops Devotion through Action; through Devotion Knowledge is to be attained; with the attainment of Knowledge, liberation comes of itself, so I say, O the chief of the goddesses."

In the path of Jñāna, the starting-point is the proper performance of Karma. *Vedāntasāra* discussing the competence of one who should be initiated into this Yoga says:—

"अधिकारी तु विधिवत् अधीतवेदवेदाङ्गत्वेन आपातत अधिगताखिलवेदार्थः अस्मिन् जन्मनि जन्मान्तरे वा काम्य-निषिद्धवर्जनपुरस्सरं नित्यनैमित्तिकप्रायश्चित्तोपासनानुष्ठानेन निर्गतनिखिलकल्मषतया नितान्तनिर्मलस्वान्तः साधनचतुष्टय-सम्पन्नः प्रमाता ॥"

"He alone is eligible for the path of Knowledge who has obviously mastered the significance of the entire Vedas, having thoroughly studied the Vedas and the other scriptures auxiliary to them, has abandoned all interested and prohibited actions and has purged himself of all sins and purified his heart through the performance of devotional practices, daily, occasional and expiatory, in the present or any previous birth and is possessed of the four kinds of Sādhanās."

So one must go through the path of Karma in order to be eligible for Bhakti and Jñāna.

Vedānta, *Gitā* and Upaniṣads have now been an obsession with many of the educated people. This is rather ominous for the spiritual progress. The path of Jñāna is really the final stage of Sādhanā and one should always think of one's competence or eligibility (Adhikāra) before one chooses a particular path. The sacred path of Jñāna alone can lead to salvation and one must go through the preparatory stages before one is competent for it. A Jñānī must always be armed with the fourfold wealth of wisdom, asceticism, sixfold self-control and keen desire for salvation. These are known in Sanskrit as नित्यानित्यवस्तुविवेकः, इहामुत्रफलविरागः, शमदमादि-षट्सम्पत्तिः, मुमुक्षा. Hence *Śruti* points out:—

प्रशान्तचित्ताय जितेन्द्रियाय च
प्रहीनदोषाय यथोक्तकारिणे ।
गुणान्वितायानुगताय सर्वदा
प्रदेयमेतत् सततं मुमुक्षवे ॥

"Knowledge is always to be imparted to one who has a tranquil mind, who has controlled his senses, who is faultless and acts in obedience to instructions, who is accomplished, obedient and is desirous of attaining freedom from bondage."

Unless one has very keen spiritual hunger and a very powerful aversion to all worldly desires one can by no means pursue the path of Jñāna. Besides, it must be noted that Sannyāsīs only are entitled to the Vedantic studies and the path of Jñāna as such is not intended for the householders. Mīmāṃsaka Āpodeva has discussed this point in his *Bāla-Bodhinī* commentary of *Vedāntasāra* and has pointed out: एवञ्च गृहस्थस्य न श्रवणेऽधिकारः, अधिकारिविशेषणस्य संन्यासस्य अभवत्– and this path of Jñāna has been closed to Śūdra according to the Śāstras. Maharṣi Vādarāyaṇa has himself recorded the prohibition in the following *Sūtra*:—

श्रवणाध्ययनार्थप्रतिषेधात् स्मृतेश्चास्य ।

But a Śūdra is not barred from Knowledge or Sādhanā but he must draw his Knowledge from Purāṇa which is regarded as the expansion of the Vedas. Āchārya Narahari in his *Bodhasāra* points out:—

वेदे नास्त्यधिकारोऽस्य मुमुक्षा यदि वर्तते ।
विचारस्तेन कर्तव्यः पुराणश्रवणादिना ॥
यदेव कथितं वेदे पुराणेऽपि तदेव हि ।
न तु वेदाक्षरं श्राव्यमिति भाष्यविनिर्णयः ॥
यस्याधिकारविहितं कर्म सिद्ध्यति चान्यथा ।
कार्यसिद्धिर्न जायेत प्रत्यवायो महान् भवेत् ॥

When Karma is so difficult and Jñāna is so rare there is then only one path left to us and that is the path of Bhakti. Bhakti is the only royal road to the desired end, it is the only Yoga which is easy and free from any difficulty. For Bhaktiyoga there is no distinction of caste and creed, it is universal. This is the way which is specially recommended in the age of Kali when human beings are weak and impotent spiritually:

सत्यादित्रियुगे बोधवैराग्यौ मुक्तिसाधकौ ।
कलौ तु केवलं भक्तिर्ब्रह्मसायुज्यकारिणी ॥

"In the three ages of Satya, Tretā and Dwāpara, Knowledge and non-attachment brought salvation but in the age of Kali Bhakti alone is the means of communion."

Jñāna is very difficult and it is not meant for all; but it must be admitted at the same time that there can never be salvation without Knowledge. Choose whatever path you like but finally you must have to turn to Jñāna. All the Śāstras are unanimous on this point. Although Śūdras are debarred from the path of Jñāna, even theirs' too will be salvation through the path of Bhakti and Jñāna, the latter of which they may acquire through the grace of God due to Bhakti. The Hindu Śāstras though apparently very rigid are most catholic in their spiritual conception. Śabarī in the *Rāmāyaṇa* had her Mukti through the path of Devotion by the grace of Lord Śrī Rāma. Besides, we must always remember that this birth is not the end of life. A Brahman in this birth may degenerate into a Chāṇḍāla in the next and a Chāṇḍāla in this birth may be born as a Brahman in future. Nārada was a Śūdra first but he became Devarṣi in course of time. The atheistic teachings of Europe have made us suspicious of the cardinal creed of the theory of transmigration of soul controlled by the inevitable Law of Karma. To remove sorrow for good (आत्यन्तिकदुःखनिवृत्तिः)

we must have recourse to Jñāna. The power of Māyā is the eternal obstruction in the path of Jñāna and who can overcome the insurmountable difficulty of Māyā unless he surrenders himself to the Lord of Māyā ?

दैवी ह्येषा गुणमयी मम माया दुरत्यया।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते॥

Bhakti is the golden means and it is the *via media* between Karma and Jñāna. Karma, Bhakti and Jñāna although metaphysically regarded as separate entities really all of them are interconnected and interdependent. Karma is the foundation on which Bhakti and Jñāna must stand. Karma will be a hindrance if it is performed with desire, but otherwise as a purificatory act it will help man's spiritual progress. By faithful performance of God's command as recorded in the Śāstras and undivided Devotion to God a person is able to secure the grace of the Lord which in turn will be the cause of true illumination or Mukti (salvation). Karma, Bhakti and Jñāna are thus the three stages of Sādhanā, one coming after another or all coming together. The synthesis of Karma, Bhakti and Jñāna is the primary teaching of Śrī Bhagavān in the *Gitā*. Let us not forget for a moment that we are born to work. Karma is the be-all and end-all of our life—its alpha and omega. We should not allow our soul to rest unburnished but rather shine in use. We must be engaged in all sorts of activities that will be regarded as the real service to God. The first step of life is service and sacrifice. Real spiritual life begins with this spirit of service and sacrifice. Karma is the manifestation of the inner life of a man and hence the Karma done for the satisfaction of the Lord is sure to bring forth real Devotion (Bhakti). Bhakti in course of its progress will secure Prasāda (grace) and Jñāna is only possible when grace of God descends on the devoted head of Bhakta. So *Tripādavibhūti-Nārāyaṇa Upaniṣad* says:—

कारणं विना कार्यं नोदयति।
भक्त्या विना ब्रह्मज्ञानं कदापि न जायते॥

Hence Bhakti is sure to bring Knowledge. The process is also laid down in the same Upaniṣad:

"भक्त्यतिशयेन नारायणः सर्वमयः सर्वावस्थासु विभाति। सर्वाणि जगन्ति नरायणमयानि प्रविभान्ति। नारायणव्यतिरिक्तं न किञ्चिदस्ति। तस्मात्सर्वेषामधिकारिणामनधिकारिणां भक्तियोग एव प्रशस्यते। भक्तियोगः निरुपद्रवः। भक्तियोगान्मुक्तिः। बुद्धिमतामनायासेनाचिरादेव तत्त्वज्ञानं भवति। तत्कथमिति। भक्तवत्सलः स्वयमेव सर्वेभ्यः मोक्षविघ्नेभ्यः भक्तिनिष्ठान् सर्वान् परिपालयति सर्वाभीष्टान् प्रयच्छति। मोक्षं दापयति। चतुर्मुखादीनां सर्वेषामपि विना विष्णुभक्त्या कल्पकोटिभिर्मोक्षः न विद्यते।"

"Through supreme Devotion the all-comprehending Nārāyaṇa reveals Himself under all circumstances. All the worlds appear to be pervaded by Nārāyaṇa. Nothing exists apart from Nārāyaṇa. Therefore, for all and sundry, whether eligible or non-eligible, the Yoga of Devotion alone is to be commended. The Yoga of Devotion is without pitfalls and impediments. Emancipation is easily attainable through the Yoga of Devotion; the intelligent can easily and forthwith acquire the Knowledge of Truth. How is it possible ? The Lord, who is very compassionate to His devotees, delivers those who have Faith and Devotion of all impediments to Emancipation. He grants them all the objects of their desire, and makes them attain liberation. Emancipation can be attained by none, not even by Brahmā possessed of four faces, without Devotion to Viṣṇu even in crores of Kalpas."

It is meaningless to say that Karma is hostile to Jñāna or Bhakti, and Bhakti is inimical to Jñāna and Karma. Really they are not contradictory but complementary. The *Adhyātma Rāmāyaṇa* too supports this synthesis of Bhakti and Jñāna:—

विष्णोर्हि भक्तिः सुविशोधनं धिय-
स्ततो भवेज्ज्ञानमतीव निर्मलम् ।
विशुद्धतत्त्वानुभवो भवेत्ततः
सम्यग्विदित्वा परमं पदं व्रजेत् ॥

"Bhakti (Devotion) to Viṣṇu purifies intelligence and then one has pure Knowledge. Pure Knowledge leads to proper Realization and thus one has salvation."

The *Bhāgavata* too supports this view—

वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् ।
ब्रह्मेति परमात्मेति भगवानिति शब्द्यते ॥
तच्छ्रद्दधाना मुनयो ज्ञानवैराग्ययुक्तया ।
पश्यन्त्यात्मनि चात्मानं भक्त्या श्रुतगृहीतया ॥

"Those who know Truth, state That to be Tattva (Truth) which is the same as non-dual Knowledge. The same thing is spoken of under different names as Brahma, Paramātmā and Bhagavān.

"Sages full of faith realize that Truth as Ātmā by means of Bhakti which is backed up by Jñāna (Knowledge) and Vairāgya (Dispassion), and engendered by the study of scriptures and by listening to the glories of God."

We have discussed Karma, Bhakti and Jñāna severally and collectively and have tried to prove that they are interconnected and a synthesis of the three is the proper means of salvation. Karma is the basis of the other two Yogas and without Karma it is impossible for one to be fit for any of the Sādhanās recorded in the Śāstras. Without Sadāchāra (right conduct), Sukṛti (right act) and Satsanga (good company) it is impossible for a man to be initiated into the realm of Sādhanā. A drug however powerful is unable to produce proper result unless the body is fit to receive it. The Ayurvedic system approves the method of purification with Pañchakarma such as purging and vomiting etc., before the administration of a drug in a chronic case. In spiritual treatment too the first preparatory act is Karma and an act done in the proper way will lead to Bhakti. Bhakti is our only solace of life; without Bhakti (Devotion) it is impossible in these degenerate days of Kali to make any sort of spiritual progress. Weak and incapable as we are we must totally surrender ourselves at the feet of the Lord. Without this surrender (Prapatti or Śaraṇāgati) it is impossible for us to achieve our own salvation. He alone can lead us in the midst of the encircling gloom and our prayer to Him will always be—"Lead thou me on" (आविराविर्म एधि) or in the words of Vidyāpati विदिता हो विदिता हो देवि (O Mother, reveal Thyself, reveal Thyself). Before the Highest Being, before our Father or Mother Eternal, we are no better than mere children. Let us pray and seek help from high above. This surrender of self alone can bring grace and grace of God will bring Knowledge and proper Knowledge of Self is salvation. Āchārya Śankara has found thus a synthesis of Jñāna and Bhakti and in his *Vivekachūḍāmaṇi* he points out:—

मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी ।
स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते ॥

"Of all the factors that lead to emancipation Devotion is the greatest. An investigation into

the nature of the Self is what is signified by the term Devotion."

How is it possible for us to have Knowledge without Bhakti? The *Adhyātma-Rāmāyaṇa* is most emphatic on this point and asserts:—

मद्भक्तिविमुखानां हि शास्त्रगर्तेषु मुह्यताम् ।
न ज्ञानं न च मोक्षः स्यात्तेषां जन्मशतैरपि ॥

"Those who have turned their face from Devotion and wallow in the pits of the Śāstras will acquire neither Knowledge nor liberty from the worldly bondage even through a hundred births."

Bhakti at once leads to Realization and then to salvation.

भक्तौ संजातमात्रायां मत्तत्त्वानुभवस्तथा ।
ममानुभवसिद्धस्तु मुक्तिस्तत्रैव जन्मनि ॥
अतो मद्भक्तियुक्तस्य ज्ञानं विज्ञानमेव च ।
वैराग्यञ्च भवेच्छीघ्रं ततो मुक्तिमवाप्नुयात् ॥

"With the mere dawning of Devotion proceeds realization of My truth and the man who has realized My truth attains emancipation in that very birth.

"So one devoted to Me will forthwith attain wisdom and Knowledge and dispassion and consequent liberation."

Let us now conclude our humble article on this synthesis of Karma, Bhakti and Jñāna with the prayer of Nārada as given in the *Adhyātma-Rāmāyaṇa*.

त्वत्त एव जगज्जातं त्वयि सर्वं प्रतिष्ठितम् ।
त्वय्येव लीयते कृत्स्नं तस्मात्त्वं सर्वकारणम् ॥
रज्जावहिमिवात्मानं जीवं ज्ञात्वा भयं भवेत् ।
परात्माहमिति ज्ञात्वा भयदुःखैर्विमुच्यते ॥
चिन्मात्रज्योतिषा सर्वाः सर्वदेहेषु बुद्धयः ।
त्वया यस्मात्प्रकाश्यन्ते सर्वस्यात्मा ततो भवान् ॥
अज्ञानान्न्यस्यते सर्वं त्वयि रज्जौ भुजङ्गवत् ।
त्वज्ज्ञानाल्लीयते सर्वं तस्माज्ज्ञानं सदाभ्यसेत् ॥
त्वत्पादभक्तियुक्तानां विज्ञानं भवति क्रमात् ।
तस्मात्त्वद्भक्तियुक्ता ये मुक्तिभाजस्त एव हि ॥
अहं त्वद्भक्तभक्तानां तद्भक्तानाञ्च किङ्करः ।
अतो मामनुगृह्णीष्व मोहयस्व न मां प्रभो ॥

"This world has evolved out of You, everything is established in You, and the entire creation will dissolve in You; therefore You are the root cause of all. By erroneously taking the Self as identical with the ego, as one sees a snake in a piece of rope, we are held in the grip of fear. By realizing ourselves to be identical with the Oversoul we shall be delivered of all worldly fears. As all individual minds are lighted by your conscious Effulgence; therefore, You are the Soul of all. All this is superimposed on You out of ignorance, just as a snake is superimposed on a rope, and dissolves with the dawning of Divine Knowledge. Therefore one should always cultivate Knowledge. Those who have developed Devotion to Your feet will gradually acquire Knowledge. Therefore those who are devoted to You become eligible for emancipation. I am a servitor of the devotees of your devotees and the devotees of these latter. So, do you vouchsafe Your grace to me, O Lord! and bewilder me not."



Yoga.

By Swami Jogananda Hamsa.

1. Nature of Yoga

Yoga is a system of spiritual culture. It is the means of attaining real and eternal benefit and beatitude both in this and after life. It is mainly a practical process which, if followed duly by a truly religious aspirant, gradually generates, within the innermost recess of his mind and intellect, a power or illumination by which he can clearly and vividly realize his own true, eternal self or soul, as an undivided, all-pervading, blissful and peaceful existence of absolute consciousness. To realize this state of consciousness is the highest end and aim of all beings of this universe. But the term Yoga is not restricted to that meaning. It is used in three senses—(1) the processes of a discipline, (2) the status produced by careful observance of the discipline, and (3) the means by which man becomes capable of observing the discipline of Yoga in all its aspects. Therefore, Yoga includes (1) purification of mind, action and character, (2) expansion of mind and self, (3) concentration of mind, (4) its pacification, and, lastly, (5) its complete cessation. Purification of mind means to make it free from what are known as the Rajas and Tamas aspects of Prakṛti and keep it steady on the Sattva aspect. Expansion of the mind means to make it free from all sorts of narrow and selfish motives, ideas, attitudes, actions and behaviours. Concentration means a close, constant and deeply attentive application of the mind to a particular object and its convergence to a point leading to the suppression of its habit of scattering itself. Pacification means stopping of all the mental faculties, functions and activities, etc. Lastly, cessation means the total extinction or annihilation of the mind and its conversion into the purest form of consciousness of real self or soul. Some form of Yoga is involved in every kind of worship and Sādhanā; without Yoga no religious culture can become successful. Maharṣi Patañjali's *Yoga-darśana* is the principal authoritative book on the subject. Descriptions of Yoga can be found also in the *Gītā* and the Upaniṣads.

2. Object of Yoga

The object of Yoga is complete release or deliverance for all time from the evils of human life, such as death, misery, ignorance, fear, want, pain, adversities, etc. This object is naturally gained when man truly and fully realizes by practice the distinction between Puruṣa and Prakṛti, *i. e.*, Self and non-Self, soul and matter, or Brahma and Māyā. This objective world with all the objects of knowledge by the five senses and mind, together with the human body consisting of the senses, mind, intellect, ego and primordial nature is all part of non-self. The only subject of knowledge is the knower within man, his own true self. This truth has to be realized by actual practice. Mere theoretical learning cannot release man from bondage. A true practice of Yoga creates within man a strange and extraordinary organ which gives him the sight of knowledge (Jñāna-dṛṣṭi), the power to discern and sift the real from the unreal. Man is then completely freed from all the evils and adversities of human existence. The mind and consciousness working under Avidyā or nescience, cannot understand or perceive the soul or Ātmā. Yoga is the way to

free the soul from the bondage of body, mind, intellect, their actions, the effect of such actions, and the powerful, almost interminable, nets of Avidyā.

3. Yoga and its Significance

The ordinary meaning of the term Yoga is an act of joining or connecting two things almost of the same nature. So it means their close union or communion, their oneness or sameness. An incessant and inseparable union between the individual soul and the universal soul, between individual consciousness and Divine Consciousness is also called Yoga. Again, Yoga means focussing all the mental powers or faculties in one direction. So Yoga is not only a process of action but also a state of consciousness produced by that action. The state of complete cessation of all mental functions and faculties has been termed Yoga by Sage Patañjali—योगश्चित्तवृत्तिनिरोधः. The ordinary mental faculties produce wrong notions about man's own self, this objective world and their relation with each other. So the mind becomes the cause of man's infinite sorrow in the form of want, fear, ignorance, death, etc. Therefore, complete Nirodha or cessation of the mind has been mentioned as the means of surpassing the evils of human existence by Sage Patañjali. The *Gītā*, however, defines Yoga (II. 48) as pacification or complete evenness (Samatva) of mind, which means freedom from all attachments, anxieties, eagerness, etc., and thoughts of success or failure of actions. Again, the *Gītā* defines Yoga (II. 50) as skill in action, by means of which man remains free from the binding power of Karma and attains liberation. The Yogāngas or eight limbs of Yoga have also been described as Yoga by Patañjali in his Yoga-Sūtras.

4. Preliminary Steps of Yoga

In order to be able to carry out all the various practices of Yoga, first of all, one should develop a firm faith in their capacity to produce the intended effect, by hearing Śāstras and men well-versed in Yoga. Then a regular and sincere attempt should be made to practise them according to the instructions of a practical Guru. Those who are very fond of the body, mind and pleasures of the senses and who are luxurious in their habits are not at all entitled to begin the practice of Yoga. A close and intensive attempt for inner illumination is required during Yoga-sādhanā. Without restraint of the body, mind, senses and worldly intellect and without renunciation of all intention of acquiring worldly material benefit and power nobody can advance in Yoga. A true practice of Yoga naturally produces some extraordinary and uncommon power over matter and universal natural laws, violating which the Yogī can perform many unusual and extraordinary feats. But if the Yogī does not restrain that power and refrain from performing those feats, he cannot advance in Yoga.

5. Effects of Yoga

This world and all that it consists of, viz., life, body, mind and the unconscious plane of wakeful state do not represent a glorious and happy state of existence. In this life of the world man only abases himself and subjects himself to innumerable kinds of misery and hardship. Yoga is the only power to extricate him from the bog of worldly existence. Again, the gross body of man does not represent the true or real man. In the state of the body he is only a little above the state of an ordinary beast. However wise, intelligent, and powerful he may be, he is no more than the tiniest insect when looked at in comparison with God. Yoga gradually elevates his status not only in degree but also in kind. The light and power of Yoga transforms him into a different being from the common worldly man without

destroying his identity or knowledge of self-existence. When all the mental energies, powers and faculties of man are gathered together and directed in one particular direction, a great force is automatically created through which many an impossibility is made possible in this world. In this way Yoga has power to accomplish things beyond the universal laws of Nature. Through the practice of Yoga man can transcend the limits of God with attributes and fully identify himself with the one eternal absolute Reality or Truth.

6. Aspects of Yoga

There are various aspects of Yoga from the ordinary attention of mind, which is called Manoyoga, to the highest state of salvation attained through complete unity with the Ultimate Truth. Ordinary men feel overwhelmed with terror when they hear the name of Yoga. But it is not such a terrible thing at all. In every daily transaction, whether mental or physical, man is used to exercise mental Yoga with outward things. Yoga is nothing but application of the mind to some object, whether high or low, internal or external, seen or unseen. Man converts himself into the thing on which he thinks deeply and exclusively with the undivided mind of Yoga. When engaged in solving a difficult problem man has to exercise some amount of mental Yoga. But Yoga in its technical sense possesses a special meaning when related to a religious or spiritual practice in which deep attention is necessary. Whether it be Dhyāna, Jñāna, Bhakti, Karma, Upāsanā or any other religious act, Yoga or close mental application in all cases is indispensable. Hence they are called Jñānayoga, Bhaktiyoga, etc. In its highest aspect Yoga means total extinction of the mind and complete union with Ātmā or the ultimate absolute Reality. The mind, when joined by Yoga with Ātmā or Brahma, is bound to lose its own existence after long practice and be converted into Ātmā or Brahma. When a piece of ice is thrown into a cup of hot water, the ice is converted into water. Similar is the case with the mind. The mind is nothing but the Ātmā covered by Māyā or Prakṛti which in its kinetic state appears as the twenty-four Tattvas that go to make the Jīva. Prakṛti, Māyā or kinetic energy is analogous to the coldness of ice. And the heat of water is analogous to the pure consciousness of Ātmā. On account of deep, constant and exclusive application of the mind to the supreme consciousness of Soul or God, the mind gets dissolved into the ocean of Soul or God. This is called the complete cessation or extinction of the mind. This is the highest Yoga. In this state the mind rises above the level of all ordinary acting, thinking, willing, knowing, moving, working, etc., which are known as the functions of Sankalpa and Vikalpa. Thus in the highest state of Yoga the mind naturally rises above the three Guṇas and becomes motionless, actionless, calm, serene, peaceful, blissful, immortal and all-conscious. To attain this is the highest goal of human existence. When this is reached the evils of human life are automatically negated. Thus Yoga has two aspects—active and passive. In their ordinary sense Jñānayoga, Bhaktiyoga, Karmayoga, etc., are but so many intermediate stages of the selfsame Yoga.

7. Various processes of Yoga

The following are some of the processes of Yoga-sādhanā:—

(1) Purification of body, diet, action, association, speech, mind, thought, habit, and character. In all these respects pure Sattvaguṇa is to be adopted and Rajo and Tamo Guṇas are to be avoided.

(2) Renunciation of attachment to transient things of this world.

(3) To make the mind free with regard to hopes, aspirations, anxieties, expectations, fears, passions, eagerness, uneasiness, and other causes of excitement.

(4) To avoid hypocrisy and falsehood in all respects.

(5) To make the mind broad and wide. To give up all actions and thoughts that tend to make it narrow and sensual.

(6) To exercise control over the ten senses and mind, and avoid all habits of intemperance.

(7) Illumination of mind through deep and close reflection on what is true and what is false, what is self and what is non-self, what is eternal and what is transient, thinking, study, and hearing, etc., of Tattva-Jñāna.

(8) Regular attempt to collect all the powers of the mind through Dhāraṇā and Dhyāna.

(9) Pacification of mind through renunciation of all sorts of thinking, willing, reasoning, knowing, etc. An attempt to keep it void, calm, unagitated and actionless in Nirvikalpa state.

(10) To attempt to convert the mind into the pure, inactive, all-conscious and blissful state of Ātmā.

(11) To rise above Tripuṭī or the threefold experience of the knower, the act of knowing and the object to be known.

In the Yoga-Sūtras of Patañjali the following eight processes of Rājayoga are mentioned: (1) Yama, (2) Niyama, (3) Āsana, (4) Prāṇāyāma, (5) Pratyāhāra, (6) Dhāraṇā, (7) Dhyāna and (8) Samādhi. In the Vedānta philosophy fourfold culture of the mind is enjoined, viz., (1) Viveka, (2) Vairāgya, (3) Ṣaṭ-Sampatti (Śama, Dama, Titikṣā, Uparati, Samādhāna and Śraddhā) and (4) Mumukṣā. These processes are to be learnt from an expert Guru.

8. Various kinds of Yoga

There are many forms or branches of Yoga described in various Yoga-Saṃhitās. Among them the ten important are—(1) Rājayoga, (2)Chakrabhedayoga, (3) Jñānayoga, (4) Sānkhyayoga, (5) Ātmayoga, (6) Brahmayoga, (7) Bhaktiyoga, (8) Karmayoga, (9) Dhyānayoga and (10) Layayoga.

Their brief characteristics are as follows:—

(1) The main elements of Rājayoga are Prāṇāyāma, Pratyāhāra, after Dhyāna and Dhāraṇā. Chapter VI. of the *Gītā* and Patañjali's Yoga-Sūtras should be consulted to know the particulars of this Yoga.

(2) Chakrabhedayoga is also called Kuṇḍalinīyoga. In order to practise this man has to learn the nature of the six Chakras or Centres. Within the backbone or spinal cord of human body there are three parallel nerve-tubes called Iḍā, Pingalā and Suṣumṇā, the last being the middle one. Within Suṣumṇā there are other three subtler tubes, one within the other. These are Vajrā, Chitrā and Brahma Nāḍīs. Within Brahma-Nāḍī there are seven Chakras or stations of energy and consciousness (चैतन्य) one above the other. The lowest Chakra is called Mūlādhāra. Within that Chakra lies like a snake the energy known as Kula-Kuṇḍalinī in a dormant, sleeping or unconscious state. By Dhyāna, Jñāna and other processes the Kuṇḍalinī has to be awakened. Then through the practices of Yoga it rises upwards, penetrates the six lower Chakras and joins the Supreme Consciousness of the Universal Soul in the seventh or the uppermost Chakra lying in the brain. This indicates the highest state of salvation.

(3) In Jñānayoga man has to unveil his real spiritual consciousness or Ātmajñāna by gradually freeing the consciousness from the coverings of body, mind, and Avidyā-Śakti in general. All the processes mentioned in section VII are to be adopted in the practice of Jñānayoga. There is a slight difference between Jñānayoga and pure Jñāna or the Sānkhya-mārga. In pure Jñāna-mārga more stress is laid upon Jñāna or advancement of true Knowledge. In Jñānayoga, Saguṇa Brahma and in Jñāna-mārga, Nirguṇa Avyakta are respectively taken to be the aim of the aspirant. But in the end these two paths meet at the same point.

(4) The nature of Sānkhyayoga is mentioned in chapter II of the *Gītā*. It is a mixed form of Buddhi or pure Knowledge, Niṣkāma-Karma and Ātma-yoga; while pure Sānkhya or Jñāna-mārga is somewhat different. This latter has to be learnt from Maharṣi Kapila's Sānkhya philosophy. This gives one Knowledge about Puruṣa and Prakṛti, *i. e.*, the Self and the twenty-four Upādhis or coverings which constitute the non-Self. This Knowledge frees man from all miseries and evils.

(5) In Ātmayoga and (6) Brahma-yoga, the aspirant's own soul or Ātmā and the Universal Soul or Brahma are respectively made the objects of worship. By deep meditation, discrimination and prayer, the aspirant gradually advances towards Ātmā and Brahma. The difference between God and soul is very slight. God is the Soul of the entire universe; while Ātmā or individual soul is only an aspect of God. God is almighty and all-powerful; while Ātmā is beyond the power and influence of Prakṛti (*Vide Gītā* Ch. IV. 6, where Śrī Kṛṣṇa calls Himself both Ātmā and God). The truth underlying these two forms of Yoga is that the mind of man naturally converts itself into the state on which it constantly thinks and meditates, seriously and exclusively.

(7) In Bhaktiyoga, which the sages prescribed for the ignorant and feeble-minded men of Kaliyuga, a Form of God is worshipped and made the object of Devotion. By exclusive attachment to and mental Yoga with the Form, the devotee after long practice sees the Form within his mind. This is called Sālokya and Sāmīpya salvation. After that the Bhakta arrives at true self-knowledge indicative of Sārūpya and Sāyujya salvation.

(8) The main principle of Karma-yoga is disinterested service of all individual beings. Through the practice of this Yoga, the aspirant forsakes all narrowness and selfishness, conquers his own false individualistic habits and gradually reaches the level of the one universal God or Brahma, who is the fountain, source and seat of all goodness, eternal bliss, peace, immortality and true consciousness, etc.

(9) In Dhyānayoga, the principle underlying Ātma and Brahma Yogas come into play. By the force of long, incessant and deep meditation the Yogī acquires the state of the object of his meditation. But without going through the practices mentioned in section VII none is ever able to perform Dhyāna (meditation).

(10) Lastly, in Layayoga, which is also called Nirvikalpa Yoga, the practicant has to try to make his mind fully void of all thoughts, all knowledge, remembrances, reasonings and other impressions of this world. After going through the practices mentioned in section VII, the Yogī has to keep his mind untouched by the impressions of the world. No vibration, no motion or no action should stir his mind. Even meditation on soul, God or Atmā is prohibited

to him. By the practice of this Niśchinta, Nirvikalpa, Niṣkriya or passive Yoga the Yogī transcends the power of Prakṛti and rises to the pure, uncovered state of Supreme Consciousness. That is his salvation.

The common object of all the forms of Yoga is to rescue the mind from the influence of mundane existence and the evils of misery, death and unconsciousness and merge it in the consciousness of Absolute and Eternal Truth. By defeating Avidyā-Śakti or power of nescience all Yogīs attempt to reach the state of pure Sachchidānanda. Therefore, there is no harm if one takes up two, three or more forms of Yoga for simultaneous practice. Through whichever path the Yogīs may proceed all have to arrive at the same destination (*Gītā* V. 5). But without purification of self nobody has the right to practise any form of Yoga.

9. Gītā and Yoga

Each of the eighteen chapters of the *Gītā* is a kind of Yoga. Of all the chapters, chapter VI is the most important from the Yogic point of view. The highest principles of Yoga and specially of Rājayoga are briefly mentioned there. A man can make progress in Yoga by following and practising the principles and procedure laid down in each chapter of the *Gītā*; or he may follow the ideas of two or more chapters at a time. The whole Gītā is divided into three parts. The first six chapters mainly deal with Karmayoga, the six chapters in the middle deal with Bhakti or Divine Worship-Yoga and the last six chapters deal with Jñāna—Tattvajñāna, Ātmajñana and Brahmajñānayoga. The *Gītā* is not so easy as it appears to be. Though the language is not difficult, the true meaning of the *Gītā* can never be understood by a mind (1) which is attached to outward worldly affairs, (2) which is not purified, and (3) which is not advanced in spiritual knowledge. The terms, expressions and sentences of the *Gītā* bear very deep and hidden meanings, difficult to be understood by people who possess nothing but linguistic knowledge.

10. Worship and Yoga

Yoga is much more than ordinary worship. Worship, which is without Yoga is only a preliminary step to the higher stage of Yoga. Worship is offered with a view to gain help from and favour of God. The mind and character are purified by worship. But the province of Yoga lies far beyond the range of worship. By true worship of God man no doubt slowly advances towards Him, but Yoga is the only principle which converts the mind into the purest state of the soul or God. Praying, praising, meditating, adoring and surrendering, etc., are the several stages of worship, and those are the first steps of Yoga. The goal of Yoga is beyond Saguṇa or Kartā Brahma. Yoga raises man beyond action, Māyā, universe and all dualities. The highest salvation is attained only through severe Yoga and through Jñāna evolved from that Yoga. For that reason many Eastern sages or Ṛṣis do not lay so much stress upon worship as they do upon Yoga and Jñāna. Yoga gradually leads man to a state of existence beyond the range of time, space, action, ignorance, miseries and death. God Himself exists in a state of Yoga and it is by His high and unimaginable power of Yoga that He has created and evolved this universe.

11. Jñāna: Yoga:: Consciousness: Energy

Though a relation among the four subjects of this heading is shown by the above formula, yet Yoga is not only connected with Energy but also

with Jñāna or consciousness (*Gītā* V. 4-5 and IV. 38 etc.). Because without the Yoga of all the mental powers, the instruments of true Knowledge cannot evolve within the mind. Yoga not only produces both internal and external power but it develops also perfect knowledge about mentally unknown things. Ordinary human intellectual knowledge is full of mistakes and errors. Yoga removes the impurities of the intellect. Mind cannot pierce the veil of Time and Space, but Intuition and Soul can. Yoga dispels the darkness of the mind. So Yoga and Jñāna are not contradictory but run parallel to each other. Again, the ordinary mind has no capacity to know the knower within the mind which is the self or soul. In order to do that by the process of Yoga man has to withdraw all the mental faculties from the external world of matter. Consciousness has to be introverted or drawn inwards. When the external operations of the veiled mind are stopped by Yoga, the higher or internal spiritual energy evolves which discerns and grasps with full vigour the self or knower within.

12. Intuition and Yoga

Consciousness acts in six different forms in the seven planes of the universe ; viz., (1) sense-perception, (2) mental conception, (3) intellectual comprehension, (4) clear vision of genius, (5) intuitive illumination or divine inspiration and (6) spiritual assimilation or uncovered soul consciousness. Amongst these, the first three pertain to the ordinary mind and intellect and the last three are extra-mental and pertain to the supreme consciousness of soul which lies dormant within man. These last three kinds of consciousness can only evolve through Yoga. When the mind becomes purified, sharpened, concentrated and pacified these naturally begin to peep out from within. Then only the real truth of this universe and the true nature of one's own self are seen or discerned by Aparokṣānubhūti. The whole universe then appears to be one compact, organic, living and conscious Whole and not as insentient matter. This is God-vision or Brahma-darśana. It is Yoga which evolves this super-conscious soul-power. The veil of nescience or Avidyā is lifted for ever. When a man advances in true Yoga he evolves a new power within his mind which enables him to perceive, feel and understand many hidden and unknown truths lying buried within the soul. That knowledge is never unreasonable or against common reason. This power is known as intuition or Divine Inspiration. This intuitive faculty acts in a sphere where the intellect has no right to enter. The Supreme Reality or Truth to which the mind, intellect and reason remain ever blind, is clearly perceived and realized after the opening of intuition. Yoga is the source of this extraordinary mental faculty.

13. Science and Yoga

Yoga is not against reason and against science. On the contrary it is fully scientific and wider in its scope than science. Science lives and moves within the boundary of blind and erroneous intellect. Yoga elevates man from that domain to some higher sphere where an intricate form of reasoning operates. Though Yoga transcends the limits of intellectual reason, it opens out a higher kind of reason. Yoga unlocks the Ātmā or soul upon which the mind, intellect and reason are based. The consciousness which illumines the mind and intellect is a nature or property of the soul itself. Mind and intellect, therefore, cannot exceed the soul and its consciousness. Science or reason is included in soul-consciousness. In this way Yoga deals

with a highly scientific and super-reasonable truth exceeding the limits of ordinary intellectual science. The reason which governs intellectual science covers a small and narrow field of natural facts, but intuitive reason and spiritual consciousness rising from Yoga cover the entire macrocosm in one broad sweep. Without overcoming the erroneous mental conception of diversities, none can rise to the undivided universal consciousness of soul. Reason and science cannot discover what is eternal. What is established by reason now may be proved to be false and absurd by more intelligent persons, because they deal with things covered by Avidyā or nescience. But the soul or Ātmā lies independently of Avidyā and the gross coverings of mind, body and nature etc. (*Gītā* IX. 4). 'I' or the Ātmā and my existence do not depend upon the existence of mind and body (न चाहं तेष्ववस्थितः). So there is nothing more powerful, more beneficial, more friendly, more truthful or more important in the life of a human being than pursuit of Yoga.

Yoga: A Method of Self-Realization.

BY GANAPATI PARASARA.

Broadly speaking 'Yoga' in philosophical parlance has two distinct meanings, according to the derivation we may adopt. Derived from the root *yuji*, it means 'union'; and it is in this sense that the word is generally understood. It is also etymologically derived from the root *yuj*, when it means 'concentration'; and it is in this sense that Vāchaspati Miśra, the commentator of Patañjali's Yoga-Sūtras, uses the word.

The word 'union' essentially connotes the antecedent existence of parts or entities which possess an individuality of their own. Hence Yoga understood as 'union' implies an apparent duality which may be ultimate, since the concept of union implies the cohesion of parts that have been united.

If, on the other hand, the meaning given by Vāchaspati Miśra were adopted, it would no doubt very aptly fit in with the definition of 'Yoga' given by Patañjali as *Chitta-vṛtti-nirodha* or the restriction of the transformation of the mind-stuff. But it would not then convey the broad sense in which the word has now come to be generally used. Moreover, Yoga would not then necessarily imply that the goal of spiritual endeavour is the realization of the Divine.

Indeed, Kapila Sānkhya, to which Patañjali's Yoga-Sūtras are considered complementary, declares that the existence of Īśwara is not proved. No doubt the Yoga-Sūtras mention Īśwara in four different places. But apart from the fact that the Īśwara of the Yoga-Sūtras is not the Jaganniyāmaka Parameśwara, the Supreme Ordainer but only a perfected Puruṣa, the conception itself has been brought in more as an alternative and secondary means to an end rather than an indispensable article of faith or as the goal of spiritual endeavour. It is merely a means to an end, namely the restriction of the transformation of the mind-stuff or the attenuation of the hindrances.

But considered in historical perspective, it should be noted that even this half-hearted recognition of Īśwara by Patañjali, who has offered his Sūtras more as a practical guide than a polemic, is a tremendous advance upon the Nirīśwara Sānkhya of Kapila. 300 A. D. to 500 A. D. is the period of transition

from Buddhistic thought, which, by the way, had a marked influence on Sānkhyayoga, one of the six systems of Hindu Philosophy, and it is to that period that the date of the Yoga-Sūtras is ascribed.

On the decline of Buddhism in India, Theistic Monism so characteristic of Modern Hindu Philosophy slowly regained its position; and since the days of Śrī Śankara the existence of an Omnipotent Supreme Being, who is the source and stay of the universe has become an indispensable article of faith of the Hindu Religion.

In consonance with this deep-seated faith of the Hindu mind, Sri Ramana Maharshi declares :—

सर्वैर्निदानं जगतोऽहमश्च वाच्यः प्रभुः कश्चिदपारशक्तिः ।
चित्रेऽत्र लोक्यं च विलोकिता च पटः प्रकाशोऽप्यभवत्स एकः ॥

(*Saddarshana.*)

"Of myself and the world all admit the primary Cause, the Lord of limitless power. In this world-picture, the canvas, the light,—the seer and the seen,—all are He, the One."

The Ultimate Reality, according to Sri Maharshi, is not only One and All-inclusive but is also the 'Apāra Śakti', from which the universe has evolved and by which it is sustained. The Ultimate Reality has thus not only a static aspect but also a dynamic one. In *Śrī Ramana-Gitā* the Sage declares:

वत्स सत्यं द्विधागम्यं लक्षणेन च वस्तुतः ।
लक्षणेनोच्यते सत्यं वस्तुतस्त्वनुभूयते ॥

(*Sri Ramana Gita, Ch.* XII. 22.)

"Child ! Truth is perceived either by Its characteristics or by Itself. It is described in words by enumerating Its characteristics (activities); whereas by the direct immediacy of experience of Its true being is It realized."

The diversity in the methods of practice as of Karma, Bhakti, Yoga and Jñāna connotes merely a difference in the approach to Reality and not a divergence of principles underlying the methods. Indeed, the underlying principle of the several methods of practice is identical and it embodies the true significance of 'Yoga' in the broadest sense of the word.

This would also seem to be the spirit of the instructions of Śrī Kṛṣṇa to Arjuna:—

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

(*Bhagavadgita* V. 4.)

"The unwise speak of Sānkhya and Yoga as diverse, not so the learned."

एकं सांख्यं च योगं च यः पश्यति स पश्यति ।

(*Ibid.* V. 5)

"Who sees Sānkhya and Yoga as one, he sees indeed."

It is to such an underlying principle to which the following verse from Sri Maharshi's *Upadeśasāram* refers:—

हृत्स्थले मनःस्वस्थता क्रिया-
भक्तियोगबोधाश्च निश्चितम् ॥

(V. 10)

"The tranquil and steadfast abidance of the mind in the heart is Karma, Bhakti, Yoga and Jñāna."

What is sought to be expressed here is evidently the experience which is beyond expression, and when it finds expression in language, the subject-object relation inherent in thought necessitates the use of metaphors. Thus *Paśyanti* in the following verse refers only to such steadfast abidance or inherence in the Ātmā ; for it is not as it were a glimpse or vision of the Real but Its realization by direct and immediate experience that is the goal of spiritual endeavour.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥

(*Bhagavadgita* XIII. 24)

"Some through meditation see the Self in the self by the self; others by the Sānkhya method; and others by the method of work."

The significance of the word Hṛdayam, which consists of the two syllables *Hṛt* and *Ayam*, is that the 'This' or the Ātmā is identical with the Heart. Such also would seem to be its usage in the *Gitā*:—

आत्मसंस्थं मनः कृत्वा न किंचिदपि चिन्तयेत् ॥

(VI. 25)

"Making the mind abide in the Self, he should think of nothing else."

Such abidance in the Self is possible only by transcending thought, for the Self as the source of thought cannot be reached except through such transcendence. The same idea is expressed by the phrase 'मनो हृदि निरुध्य च' 'confining the mind in the Heart'; and it is interesting to note the explanation given for this phrase by K. T. Telang, namely 'thinking of nothing, making the mind cease to work.' The necessary conclusion to be drawn is that the Heart and the Self signify the same thing and that abidance therein involves the transcendence of thought.

Here we come to the point where Sānkhyayoga and the doctrine of the *Gitā* diverge. For, though Vāchaspati Miśra explains in his commentary on Yoga-Sutras (III. 34) that the Heart is the citadel of the Brahma, Sānkhya philosophy makes no such admission. But the *Gitā* is specific on this point, that the Ātmā is in essence identical with the Supreme Lord.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

(X. 20)

"I am the Self, O Gudākeśa, dwelling in the heart of every being."

Or again,

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥

(*Ibid.* XIII. 17)

"Light even of lights, that overpasses darkness, is That called; Knowledge, the thing to be known, by knowledge to be reached, established in the heart of all."

सर्वस्य चाहं हृदि संनिविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।

(*Ibid.* XV. 15)

"And I am seated in the heart of all; from Me proceed memory, knowledge and removal of doubt."

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

(*Ibid.* XVIII. 61)

"The Lord, O Arjuna, dwells in the heart of every being."

This, then, is the true significance of Yoga, the firm and steadfast abidance in the heart, as identical with the Self. This is more than a mere control of the mind, and it is not merely union with the Divine, for the mind itself is transcended and its control is only preliminary. And the consummation is the utter dissolution of the ego offered as food unto the Lord, to be consumed in Him once for all.

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1. The use of the singular number 'heart' in the phrase 'in the heart of all' is significant and denotes that it is not the individual consciousness that is referred to, but to the 'Hridayam' of the *Chhandogyopanishad*.

Need for Bhakti in Yoga.

BY RAM SHARAN BRAHMACHARY, B. A.

What is Yoga?

In order to practise Yoga, one must first know what is meant by the term 'Yoga'. According to the science of Arithmetic, its four fundamental principles are Yoga (addition), Viyoga (subtraction), Guṇa (multiplication) and Bhāga (division). A closer examination will show that Guṇa (multiplication) is an abbreviated form of Yoga (addition), and Bhāga (division) an abbreviated form of Viyoga (subtraction). So the four fundamental processes may be reduced into two known as Yoga (addition) and Viyoga (subtraction). Now analyzing Viyoga, we find that when a number is subtracted from another, it implies that the second number was included in the former, otherwise there can be no subtraction. So, the process of Yoga (addition) alone remains as the fundamental principle of Arithmetic. Similarly, among all forms of activity of the world, Yoga is the best. As a matter of fact, individual soul comes into the world for the purpose of practising Yoga. But as he cannot discover the correct way to Yoga, while endeavouring to practise Yoga, he actually cultivates Viyoga. The science of Arithmetic will be found to be full of the signs of Yoga (addition) and Viyoga (subtraction); even so, this world of ours is also an embodiment of Yoga and Viyoga. It is the arena for the display of love and hatred. What is this Saṃsāra after all? The term Saṃsāra is derived from the root *Sṛ* (to move away), preceded by the prefix *Sam* and followed by the suffix *Ghañ*. It means a thing which is always subject to change and never remains in the same state of existence. All that is part of Saṃsāra is ephemeral. Join yourself with anything belonging to this Saṃsāra, the union will be short-lived. There will be always separation following in the wake of this union, that is, there is Viyoga behind this Yoga. Everybody hankers after happiness in this world. In their craze for happiness the wife unites with the husband, the son with the mother, the rich with their riches, the recipient of charity with the giver. But there is separation after this union, the Viyoga is inevitable after this Yoga. Therefore, this Yoga is not Yoga in the proper sense of the term. The union that knows no separation is the real Yoga. Paramātmā or Bhagavān alone is eternal, everlasting. Once there is union with Him, there will be no separation. Therefore, complete union with Paramātmā is termed Yoga. In fact, we are never separated from Paramātmā or Bhagavān; we are always united with Him. So, in a sense, we are all Yogīs and no one is a non-Yogī. But because of our impure Saṃskāras we cannot realize this union. He who removes these impurities of Saṃskāra by practice of austerities, can realize this union; we call him a Yogī, and name his activities as Yoga. The goal of Yoga is Self-Realization or God-Realization. Therefore, this Realization is the real Yoga. There is no activity in the world superior to this practice of Yoga. So long as man does not attain Self-Realization or God-Realization, he finds himself cast in the shoreless ocean of births and deaths.

Now, the question is, how is perfection in Yoga to be attained. Maharṣi Patañjali, out of compassion

for the suffering Jīva, has laid down these means in the form of the eight limbs of Yoga which are Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna and Samādhi. He who carefully goes through these eight stages in the practice of Yoga attains perfection in Yoga.

But the successful practice of any of these eight limbs of Yoga is extremely difficult, if not wholly impossible. In fact, it requires several births to attain such perfection. This is why the path of Yoga is called a difficult path. This statement is doubly true in the case of the practicant who lacks the sentiment of Devotion. To him, the path will appear both difficult and dull. But to the practicant who possesses unflinching Devotion to the feet of the Lord, Yoga will appear both easy and interesting. He, who is a devotee of God, begins to practise Yoga with a heart overflowing with Devotion and he easily attains perfection in all the eight limbs of Yoga. Let alone the question of attainment of total perfection, without the spirit of Devotion not even one of the eight limbs of Yoga can be successfully practised.

Yama.

Suppose, you are engaged in the practice of Yama, the first step in Yoga. Yama means practices of non-injury, truth, non-stealing, etc. So the first step of Yama is practice of Ahiṃsā (non-injury). What is meant by Ahiṃsā? With regard to whom is this to be practised? Whom do we generally seek to injure? Those who are strangers to us and with regard to whom we possess no fellow-feeling, it is invariably they against whom our spirit of injury is directed. So Ahiṃsā can be perfectly practised only when we extend our fellow-feeling to all creatures. He who is a devotee regards all creatures as children of God, and therefore it is natural for him to entertain fellow-feeling for all. Without cultivation of this feeling perfect observance of Ahiṃsā is impossible. In the same way, without the spirit of Devotion, no other aspect of Yama like truth, non-stealing, etc., can be perfectly practised. Therefore, Bhakti or Devotion is a *sine qua non* for the proper observance and practice of Yama.

Niyama.

Secondly, take up the problem of the practice of Niyama. Observance of purity, contentment, austerities, etc., are the different aspects of Niyama. Thus you must first practise the virtue of purity in order to observe Niyama. What is observance of purity? Removal of all sorts of impurity is the observance of the vow of purity. How many kinds of impurity are we subject to? They are of two kinds, external and internal. When the body is covered with mud, dust, etc., it is external impurity. It is removed through a bath. But there are impurities in our mind—impurities in the shape of desire for and dwelling on worldly objects for their enjoyment. This impurity is an obstinate type of impurity and cannot be easily removed. The only way of removing it is to devote oneself to the meditation of God, who is the repository of supreme Purity. Therefore, he who desires to get rid of his internal impurities must be a devotee of God. Without Devotion to the feet of God, internal impurities cannot be wholly eradicated and the rule of purity cannot be properly observed. Similarly, the spirit of Devotion is a *sine qua non* for the observance of every other aspect of Niyama like contentment, austerities, etc. Thus it is evident that without Devotion neither Yama nor Niyama can be properly observed.

Asana.

Thirdly, you may imagine that Devotion may be necessary for the observance of Yama and Niyama, but no such

necessity should arise for perfection in the practice of Āsanas (Yogic postures). But this notion is erroneous. Because, in the first instance, without perfect observance of Yama and Niyama, success in the practice of Āsana is impossible. What is meant by perfection in Āsana ? Unsteadiness of one's posture is the impurity of Āsana. You have to remove this unsteadiness and make your Āsana fixed; then and then alone you will attain purity of Āsana. Suppose you spread a piece of blanket on earth and take your seat on it for the practice of Yoga. Now you have read in Geography, that this earth is incessantly spinning round the sun. If you believe in this, you must accept that your Āsana also is spinning round together with the earth. If so, how will you acquire steadiness of Āsana ? Therefore, in order to acquire steadiness of Āsana, you must cultivate the spirit of Devotion. You will have to reflect: 'This Āsana is spread on the earth, and this earth is placed on the lap of Viṣṇu, who is ever steady; therefore, this Āsana is placed on the lap of Viṣṇu. When I sit on the Āsana, I shall also sit on the lap of ever-steady Viṣṇu.' If inspired with a feeling of Devotion you begin to reflect like this, you will feel that your Āsana has become steady. This is called attainment of perfection in Āsana. Thus Devotion is a *sine qua non* for attainment of perfection in the practice of Āsana.

Pranayama.

The fourth limb of Yoga is the practice of Prāṇāyāma or breath-control. Success in Prāṇāyāma also is not possible without Devotion. What is Prāṇāyāma ? It is the Āyāma or steadiness of the life-force or Prāṇa. There is a close relation between Prāṇa and the mind. Our Prāṇa is always unsteady, therefore the mind also is unsteady. With the attainment of steadiness of the Prāṇa, the mind also becomes steady. And *vice versa*, when the mind is steady, the Prāṇa becomes automatically steady. When you engage yourself in working out a mathematical problem with great attention, you will find your breath to be flowing very very slowly, for your mind being fixed on the problem, the Prāṇa also has become steady to a certain extent. Similarly, when you begin to meditate with your whole heart on a Form of God, you will find that your Prāṇa is gradually becoming fixed and steady, and the process of Prāṇāyāma is going on automatically. There will be no need for you then to take the trouble of practising Pūraka, deep inhalation, by pressing your nostril with your thumb. This is the practice of Prāṇāyāma in the path of Devotion. Besides, if there is no dispassion in your mind and the mind constantly runs after worldly objects, the Prāṇa is bound to be unsteady. In that condition, however much you may press your nostrils and hiss like a snake, it will not be Prāṇāyāma, because it will not make the Prāṇa steady. So Dispassion for worldly objects and Devotion to God are the indispensable requisites of Prāṇāyāma. Therefore, success in Prāṇāyāma is not possible without the spirit of Devotion.

Pratyahara.

Fifthly, the science of Yoga speaks of the practice of Pratyāhāra. But, what is Pratyāhāra ? To withdraw the mind from worldly objects is Pratyāhāra. This is an extremely difficult process. The mind is in the habit of enjoying the objects of the world with the help of the five sense-organs, viz., eyes, ears, nose, tongue and touch. This habit has been formed by the mind in the course of the passage of life through innumerable births, and it has developed an extreme fondness for worldly objects. Hence it is most difficult to withdraw the mind forcibly from worldly objects. If you really desire to withdraw your

mind from worldly objects, you have to cultivate the association of saints so that the mind may taste the nectar of Divine Presence. If the mind can once taste the beauty, flavour, sound, touch and smell of God before which the beauty, flavour, sound, touch and smell of worldly objects pale into insignificance, then the mind will attain tranquillity and will no longer run after worldly objects. Otherwise, try you may, but the mind will not relinquish its relish for worldly objects. Thus, perfection in Pratyāhāra cannot be attained without Devotion to God. If it is attained by other means, it will be short-lived and can never be permanent.

Dharana.

The sixth limb of Yoga is Dhāraṇā. What is Dhāraṇā ? To centre the mind on a particular object, to attach it wholly to that object is Dhāraṇā. In order to practise Dhāraṇā, one must develop concentration (Ekāgratā). But, what is Ekāgratā, one-pointedness ? The "Eka" or One is Paramātmā, God. He is the One without a second. He in whose "Agra" (front) stands God is Ekāgra. The state or sentiment of such an individual is called Ekāgratā (one-pointedness). He who constantly observes the Form of God present before him will possess a mind which is 'Ekāgra' or single-pointed. Worldly objects are always subject to change and are unsteady; the mind cannot be made steady when it is attached to them. Therefore, perfection in Dhāraṇā cannot be attained without Devotion to the feet of God. It is for perfection in Dhāraṇā that the preliminary practices of Yoga, viz., Yama, Niyama, Āsana, Prāṇāyāma, and Pratyāhāra have to be gone through. Yoga in its true sense starts with the practice of Dhāraṇā. Dhāraṇā (concentration), Dhyāna (meditation) and Samādhi (absorption in the Absolute), these three constitute the core of Yoga.

Dhyana.

With the attainment of perfection in Dhāraṇā, Dhyāna (meditation) starts automatically. The process of ceaselessly holding the mind to a particular object is Dhyāna. The more intensely you can hold your mind to the feet of the Lord, the greater is your success in Dhyāna (meditation). The more a man meditates on God, the more he assumes the Divine Form and Divine qualities. Man then attains the divine character. The joy that man gains through meditation on the form of God cannot be matched by any ephemeral pleasure of the world.

Samadhi.

The perfection or culmination of Dhyāna is the last or eighth limb of Yoga. It is called Samādhi. In the state of Samādhi, man comes in direct contact with God. In this state man realizes the identity of man and God, of the individual soul and the Oversoul. This is the state of Jīva's Self-Realization or God-Realization. It is the state of highest bliss. In this state the infinite store of ignorance of the Jīva is radically removed. Referring to this state, the Upaniṣad declares:—

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

"Seeing Him both in His Immanent and Transcendent Forms, the knots of the heart are snapped, all doubts are pierced and all Karmas get exhausted."

In this world, everyone unites with the object of his love. How is it possible for one to establish union with God unless he develops Love for Him ? Therefore, Devotion and Love are indispensable factors in the path of Yoga. The people became astounded when they saw the supernatural Yogic

powers of late Revered Swami Sivarama Kinkara Yogatrayanandaji. The question naturally arose in the mind of those thirsting for Yogic perfection how he could attain such incomparable powers in one life. The Swamiji himself said in reply to this question—

"I am humbler than a blade of grass. All the supernatural powers I gained is by the grace of Śrī Rāmachandra. By His grace, I acquired them one day all on a sudden, like one awakened from sleep."

He who attempts to practise Yoga without the sentiment of Devotion, runs the risk of a fall. He is easily lured by the growth of even a slight degree of Yogic power and is thus led away from the path of Truth. But, he who is devoted to God is protected by God Himself and knows no fall. He attains perfection in Yoga as quickly as possible. As the bird rises speedily in the sky with the help of its wings, even so man with the help of Devotion quickly attains perfection in Yoga and thus fulfils his life.

Therefore, let us pray to God from the bottom of our hearts:—

भक्तिं देहि पदाम्भोजे ।

"Grant us Devotion, O Lord, to Your lotus-feet."

An Epitome of the Twelve Yogas.

BY PANDIT KRISHNA DATTA BHARADWAJ, M. A.

Freedom from limitations caused by the ties of matter and mind is the desire of every sagacious person in the world. The sages of the past thought out several ways of escape from misery. These ways, paths, schemes or devices are called "Yogas", which are twelve in number, and every one of which suits the temperament of this or that personality.

I.

The first is the Aṣṭāṅgayoga or the Yoga of the eight steps which are as follows:—

1. Yama—non-injury, truth-speaking, non-stealing, continence and refrainment from accumulation of unnecessary possessions.
2. Niyama—cleanliness, contentment, austerity, study of the scriptures and Devotion to God.
3. Āsana—practice of different physical postures conducive to amelioration of health.
4. Prāṇāyāma—control of breath.
5. Pratyāhāra—restraint of the organs from sense-enjoyment.
6. Dhāraṇā—concentration of mind.
7. Dhyāna—meditation.
8. Samādhi—prolonged meditation.

The fruit reaped by persons who practise this Yoga is attainment of various miraculous powers and eventually of the Perfect Isolation.

II.

The second is Rājayoga, or the King of the Yogas, the characteristic features of which are:—

1. Perfect physical quietude,
2. Equal behaviour with all,
3. Mental equilibrium, and
4. State of consciousness and non-duality.

A person practising this Yoga can go even beyond the cosmic ego, and, leading a life void of pain and pleasure, attains omniscience and final liberation.

III.

Haṭhayoga is the third which teaches the practice of several physical postures and methods of bodily purification (Pīṭha, Ṣaṭkarma, Mudrā, Bandha, Vedha and Prāṇāyāma) resulting in conquest of the vital breath and sense-organs. The person following this path becomes fearless, can go from region to region, can do what appears to be impossible to others, and easily attains the state of Samprajñāta-Samādhi.

IV

Then comes Layayoga where the mind is annihilated by contemplating on nothing (शून्य) or by closing the orifices of the ears, fixing the tongue in the palate and listening to the internal "unbeaten" sound (Anāhata Nāda).

It is said to be the easiest of all the Yogas, and it leads to emancipation through Rājayoga.

V.

The fifth is Dhyānayoga for which the following practices are useful:—

1. Looking with unwinking eyes at some particular point,
2. Seeing one's own face reflected in a mirror or in the pupil of an eye of somebody else,
3. Thinking continuously in one's own heart what is most charming and alluring.

A regular practice of the above for six months and the consequent practice for a sufficient length of time of seeing the Cerebral Light (मूर्धज्योति:) results in removal of all afflictions, stability of mind and knowledge of things lying beyond the cognizance of the senses.

VI.

Bheṣajayoga or the Yoga of medicines is the sixth. Keeping in mind or hand the pills made of effective herbs and mercury is all that is required for this Yoga the result of which is cessation of diseases and untimely death followed by instantaneous invigoration of head and heart.

VII.

Kriyāyoga is the seventh according to which a regular repetition of the Vedic hymns supplemented by austerity and worship of a god confers on the person blissful objects, mundane and celestial, except emancipation.

VIII.

The eighth is Mantrayoga according to which a man who chants the sacred formulae contained in the Scriptural Texts or who repeats, with his mind concentrated, the syllables "सोऽहम्" with each inhalation and exhalation, gets, as the result of his labours, his worldly desires fulfilled and attains to the Samprajñāta-Samādhi.

IX.

Nāmayoga is the ninth form of Yoga. According to this a person can pronounce mentally or verbally—no matter whether in a state of purity or impurity—the Divine Names by dint of which all his sins are immediately destroyed.

X.

Performance of duties, daily and periodically, without attachment to their fruits is called Karmayoga which removes all impurities from the mind preparatory to the state of emancipation.

XI.

The eleventh is Jñānayoga. The Knowledge gained by the study of the scriptures is called Parokṣa or secondary, while that gained by intuition is termed Aparokṣa or primary. Moulding one's personality in the light of the Mahāvākya and finally merging it in the Ultimate Reality, a person attains the goal of

his life and never again returns to the worldly circle of death and birth.

XII.

A person whose mind gets replete with joy on hearing the Lord's names and Līlās is fit for this path.

The devotees love and adore the Supreme Being with as much ardour as the miser loves his wealth or a lover his beloved.

The result of this is fellowship of the Supreme Being, who is All-Beauty, All-Love and All-Bliss.

Yoga : The Philosophy of Soul-Force.

By Nardeva Sastri, Vedatirtha.

The method of mind-control is the chief subject-matter of the *Yoga-Darśana*. Without the control of mind one cannot realize one's Self, and without the realization of one's Self no one can realize God, and without communion with God no one can attain Mokṣa.

There are two kinds of Yogas, one is Haṭhayoga and the other Rājayoga. In the words of Bhagavān Śrī Kṛṣṇa, Rājayoga has been styled as 'Rājavidyā'.

This 'Rājavidyā' is essential for the control of mind. The mind which is unstable cannot be brought under control only by Haṭhayoga which is a method mainly for the internal purification of the body.

Lord Śiva speaks about the *Yoga-Darśana* in the following words :—

विविच्य सर्वशास्त्राणि विचार्यं च पुनः पुनः ।
इदमेकं सुनिष्पन्नं योगशास्त्रं परं मतम् ॥

"After ransacking the pages of all the Śāstras and having considered their contents I have come to the conclusion that *Yoga-Darśana* is the only Darśana perfect in all its details."

At the time of Bhagavān Śrī Kṛṣṇa, the word Yoga came to be applied in a wider sense. Thus we have Jñānayoga, Karmayoga, Bhaktiyoga, Dhyānayoga, etc. In Rājayoga we find only Dhyānayoga which is defined as 'ध्यानं निर्विषयं मनः'—the state of the mind when it is wholly free from Viṣaya (worldly objects) is called Dhyāna or Meditation. As Jñānayoga, Bhaktiyoga, Karmayoga and all other Yogas lead to some sort of mind-control the word Yoga has been joined to Jñāna, Bhakti, Karma, etc.

The innumerable activities of the mind have been classed under five Vṛttis and these outer activities can only be checked by Practice and Dispassion (अभ्यास and वैराग्य).

Why has man come to this world, who has sent him here ? This question absorbed the attention of our sages since the beginning of time. When they realized the purpose of man's appearance on earth, they found that it was guided by a higher Power. In their quest of this Power, they discovered the process of Yoga. All our Śāstras describe in the clearest terms that the object of human life is attainment of salvation or Mokṣa. In order to find out the way to Mokṣa our ancient sages left no stone unturned and thus the different Śāstras sprang up. They all speak of the same Truth, though in different language.

According to the Nyāya-school of Indian philosophy you have, firstly, to

remove ignorance in order to remove misery, as ignorance (अज्ञान or मिथ्याज्ञान) leads to misery. The Vaiśeṣika school says:—'यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः' etc.,—unless you know the 'Sapta-Padārthas'—seven things—in their real sense, you cannot remove ignorance.

The Sānkhya system counts the twenty-four Tattvas and you must know these before you proceed to know the Truth. The Mīmāmsā system propounds the theory of Karma. Last comes the philosophy of Vedānta with its first Sūtra:—'अथातो ब्रह्मजिज्ञासा' (Then and therefore is the desire to know Brahma). I have already stated that ignorance is at the root of all human misery and that it can be removed only by real Knowledge (यथार्थज्ञान). The Nyāya philosophy says:—

'दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्गः ।'

First you have to remove 'मिथ्याज्ञान' (ignorance); when there is no ignorance you purge the senses of their faults or drawbacks (Doṣas). When there are no faults or drawbacks of the senses, you will gradually begin to see the real truth behind appearance, you will no longer be misled by external appearance. The inner mind perceives the soul. Through the soul you will perceive God. You, then, attain freedom from the cycle of births and deaths and thus rise above all misery. That means you attain salvation or Mokṣa.

The first chapter of *Yoga-Darśana* deals with communion with God. The second chapter deals with the various Sādhanās or practices by which communion with God has to be cultivated. The third deals with Vibhūtis or various supernatural powers which a practicant acquires in the course of his practice. He should not be satisfied with small successes attained in the course of his practice, for then he will lose everything and fall again to the level from which he had gradually raised himself with so much trouble and labour. The fourth chapter deals with Kaivalyadhāma when the soul enters the sphere of God and there is absolute equality and identity between soul and God.

India has lost all material power but her Yoga-Śāstra which is the source of her spiritual Knowledge is still infusing life and energy into her veins. Without her spiritual culture India would be nowhere in this world. The Occidental people have been under the spell of Material Science (भौतिक विज्ञान) whose phenomenal growth has been the cause of so much trouble in the West. India alone can impart the spiritual Knowledge which can bring happiness to the world. India alone can show the real path, the Rājamārga, through which lies the redemption of the world.

Yoga: The Surest Method of God-Realization.

By Swami Aseshananda.

Man must crucify himself in order to live in God. 'Die to live' is an old maxim. It is not the philosophy of suicide that has been preached. It is the annihilation of animality and the manifestation of divinity that has been adumbrated. Man is a pilgrim in the *caravanserai* of the world. He has to march on, push his way forward without looking behind. He should repeat this fiery Mantra—"Awake, arise and stop not till the goal is reached," and cross hill after hill till he comes to the end of his journey. God is the goal of his journey, the end of his pilgrim tour. By attaining Him, all his desires will be fulfilled, by gaining Him, there will be no other gain to be coveted for. But this is not an easy affair. How is this to be attained ? Our scriptures say that the surest and the quickest method of attaining fellowship with God is 'Yoga'. This is the straight path that will lead to the kingdom of Spirit. The teacher of the 'Song Celestial' speaks in glowing terms about the value of prayer and meditation. He urges on his votaries that they should set apart certain moments of their time for the daily practice of contemplation. They must lift themselves from the sordid plane of this humdrum world and commune with Him "who is the soul of all souls and life of all lives". Man cannot work like a machine all throughout the day. He must spend some time in introspection by withdrawing himself from all external activities. He must know how to go into silence, to remain speechless but spiritually elevated. 'Silence is more eloquent than speech', if a man knows the art of talking with his Eternal Spirit. The high-souled ones though outwardly inactive can do more work than so-called reformers and many busy talkers with their profuse tongues and silvery eloquence. Although they keep quiet, they are not idle. Their mind is constantly alert, ever active. In meditation, they send forth thought-force for the welfare of others. They create an atmosphere of spiritual vibration and transmit it to the whole world, silently muttering these pregnant words on their lips—सर्वे सुखिनः भवन्तुः—"Let peace be unto all. Let rest and happiness attend on all." The picture of Dakṣiṇāmūrti—the venerable Guru—sitting under a banyan tree, imparting lessons of wisdom by his sublime silence to his old, scholarly disciples will bear testimony to the implication of the line—'More things are wrought by prayer than the world dreams of.'

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।
गुरोस्तु मौनं व्याख्यानं शिष्याः संछिन्नसंशयाः ॥

"Ah ! the wonder under the banyan tree ! There sits the Teacher—a youth; the disciples, elders hoary with age. The teaching is silence and the disciples' doubts are all dispelled."

A disciplined and one-pointed mind is the essential pre-requisite for God-Realization. Just as the scientist, while experimenting requires a microscope to detect the subtle form of matter, imperceptible to the eyes, similarly, a spiritual aspirant needs the help of his concentrated mind, his focussed attention, to get to the knowledge of God—the most subtle object of life. The Philosopher and Guide of Arjuna has prescribed for all Mumukṣus, yearning souls, certain methods which are to be assiduously followed before

one can aspire after the beatific vision of God.

"A Yogī should retire to a solitary place and try to concentrate his mind. Having firmly fixed his seat, neither too high nor too low and having spread a Kuśāsana over it, he should practise meditation for the purification of his mind. He must subdue his passions and restrain his senses from going outwards. Sitting firm, he should hold his body and neck erect and gaze steadily on the point of his nose. Serene and fearless, steadfast in the vow of continence, he should sit in Yoga, thinking on God and intent on God alone. Keeping himself ever calm, the Yogī of controlled mind will attain to the peace which abides in God—the peace which culminates in the bliss of Nirvāṇa."

Śrī Kṛṣṇa does not favour extreme austerities in the practice of Yoga. He endorses the golden mean, the middle path, for ascending the highest peak of realization. Those who will take to a very austere life, will, according to Him, have to suffer in the end due to physical prostration and mental stagnation. A novitiate must therefore be moderate in food and sleep, in exertion and recreation. Concentration of mind is impossible either for him who eats too much or for him who eats too little. It is not for him who sleeps too much nor for him who keeps vigil too long. Yoga, which is complete severance of the contact with pain is possible only for him who is temperate in food and restrained in all actions.

True spirituality means solitariness of the human soul. When the mind detaches itself from all its environments and stands face to face with its Divine Maker, then alone the acme of realization has been attained. We find in history that all the prophets of the various nations, whom the world adores as supermen or messengers of God, had this communion with the Supreme Spirit in the inner sanctuary of their heart. For a certain period, they passed their time 'alone with God' having withdrawn completely from the din and bustle of society. Christ prayed fervently for forty days with fasts and vigils, in the garden of Gethsemane, when none of his disciples was by his side. Mahomed used to spend night after night alone, with no follower to keep company, beseeching the grace of Allah. He would be so much absorbed that he would not care whether the body would stand or fall. He had to suffer from extreme foot-sore on account of long and protracted standing for several nights. The meditation of Buddha is well-known. Such a fiery determination the world has never seen ! He sat himself down under the famous Bo-tree near Buddha-Gaya with the vow, "Let the body wither away and the bones crumble into dust. Until the realization of Truth comes, this frame of mine will not move an inch from its appointed seat." Deeply immersed in his thoughts, he passed the whole day, passionately longing for the dawning of knowledge, till he received the great 'Light', which dispelled the gloom of ignorance for ever. Siddhārtha became the Buddha, the awakened one. He brought glad tidings to mankind by discovering the way to Nirvāṇa—the science of extinguishing the flame of desire and death. History affords other illustrious examples of saints and seers who considered Yoga as the sheet-anchor of their life and divine contemplation as the very breath of their soul.

In modern times we hear the story of another great soul, who though unlettered and innocent of all scholarship is being respected and raised to the status of sainthood for his tremendous Sādhanā for a period of long twelve

years. During that time he did not know when the sun arose and set and for six years his eye-lids did not close for a wink of sleep. He used to pray in burning anguish to the Divine Mother—"O Mother ! another day is gone, still You have not come. How long shall I wait for Thee ? Name or fame, wealth or property—nothing do I want. I crave for Thy blessings. I solicit only for Thy kind, compassionate glance." Prayers are answered if they are sincere and heartfelt. True it was in the case of Ramakrishna, the simple, unsophisticated priest of Dakshineswar. The curtain was lifted and the hunger of his soul was satisfied when the call reached Her ears. She appeared and after seeing the august and majestic presence of the Mother of the Universe all his sorrows vanished. In his own words—"I was then suffering from excruciating pain because I had not been blessed with a vision of the Mother. I felt as if my heart were being squeezed like a wet towel. I was overpowered by a great restlessness and I could not bear the separation any longer. I was desperate and knew not what to do. But when I came to the breaking-point, the blessed Mother revealed Herself to me and I fell unconscious on the floor. What happened after that externally, how that day or the next day passed, I do not know. But within me there was a steady flow of undiluted bliss altogether new, and I felt the presence of the Divine Mother."

Modern mind has become so sceptical that it will disbelieve all these experiences and cast them aside saying—"Visions are figments of imagination and results of neurotic condition of the brain. They are unnatural, superstitious and fantastic." Our reply is: Visions are, no doubt, extraordinary and supernatural, but nonetheless they are not unnatural. They may seem impossible from the standpoint of materialistic science. But, as the poet said, there are more things in heaven and earth than are dreamt of by science or philosophy. All the prophets of the world have had experience of supernatural truths which are inexplicable by discursive reasoning or logical intellect. These seers whose tongue did never speak a single word of falsehood emphatically proclaimed that 'vision of God' was as true to them as any other solid fact of life. To a dispassionate observer, science and Yoga are never contradictory but complementary. Science deals with the external aspect of nature while Yoga which is nothing but religion in practice deals with the internal aspect of nature, viz., the mind. But we must be careful not to mix the chaff with the grain. We must discriminate between genuine coins and counterfeit coins for there are visions and visions. The test of a true vision is that it will make a man purer, more loving and more self-sacrificing; where the effect is contrary it should be considered as fraud. A genuine experience acts like a light in the midst of darkness. Its potency is extremely powerful and highly revolutionary. It transforms like a touch-stone base metal into pure gold. It converts a fool into a sage, sinner into a saint and an ordinary man into a man of power. The next point to be noted is that after their illumination these mystics or realized souls do not sit quiet in self-satisfying glee but come out to help mankind with their message of love and goodwill. All those saints and sages who have rendered the greatest amount of service to mankind were men of super-sensuous experience. Who served the society more than Rāma, Kṛṣṇa, Buddha or Christ ? Who were greater philanthropists and benefactors of the world than they who shed their very life-blood for relieving the distress of the lowly and the poor ? Indeed, their experiences;

which confirmed and preached in unmistakable language that every human soul was a spark of the divine flame and was fit to attain divinity in this very life, are the treasured possessions of posterity. Their lives are as veritable beacon-lights to point out the way to knowledge and peace. By manifesting the wonderful power of compassion they healed many a wounded heart and soothed many a heavy-laden soul. They brought hopes where there was utter despondency, they brought cheers where there was 'wailing and weeping and burning of the heart'. It is of them that the *Gitā* spoke so highly, setting them as the highest standard of humanity. They gained such a kingdom by gaining which all other earthly kingdoms appeared to be mere trifling particles of dust. The citadel of their life was impregnable as the heaviest of afflictions could not shake their indomitable faith in God. Although they attained the *summum bonum* of life, they did not abhor the society of men. They were never apathetic towards the misery and afflictions of the masses. They voluntarily accepted the rigours of vicarious suffering animated by the lofty desire of wiping out the tears of their less fortunate brethren. Hence it is sheer ungraciousness to castigate a man of contemplation as a heartless pessimist and a listless dreamer. There are wiseacres who would go so far as to call them as misanthropes and drones of society. But to a man of charitable imagination, they are really the salt of the earth without whom the human existence would be a sad tragedy and the world a vale of tears. Their hallowed tongue did never curse but ever showered benediction on all. Never a word of condemnation or fault-finding slipped from their lips. Their very presence was illuminating and their touch extremely sanctifying. They realized the unity of all souls, which was given practical expression to by their universal sympathy and loving service at the altar of the naked and the starving of all humanity. Śrī Kṛṣṇa's ideal men are they, for the Lord says—"O Arjuna, he is to be reckoned as the highest Yogī who feels for others and considers the misery of others as his own. I am always present to him who sees Me in all things and all things in Me."

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

"He who looks upon all as himself, in pleasure or in pain, he is considered, O Arjuna, a perfect Yogī."

May He who is the awakener of all souls give us proper understanding to translate these truths into life !

Purity.

Penance, Knowledge, Softness, Truthfulness, Straightforwardness, Non-injury to all beings, Sympathy, Self-control, Tranquillity—these constitute purity by bath in sacred waters. Purity of conduct is the great purity ; the purity by baths in sacred waters is only next to that. The great abstemious sages say that the avoiding of the eating of flesh is blessed, praiseworthy, conducive to long life helpful to attain heaven and is the great way to well-being.

(*Mahābhārata*, *Anuśāsana-Parva*)

Transmission of Spiritual Power.

BY VAMAN DATTATRAYA GULAVANI.

There is a process by which a real spiritual teacher imparts his spiritual power to his disciple. The process is known as Śakti-Pāta or transmission of spiritual power. The teacher who is possessed of this power of transmission can give his knowledge of Truth or the knowledge of the way of union with the Divine to a deserving disciple in an instant without any effort whatsoever. Nay, he can transform his disciple into his own likeness, 'स्वीयं साम्यं विधत्ते' as the great Śankara declares in the first verse of his work, the *Vedānta-kesarī*. Tukaram, the great saint of Maharashtra, repeats the same idea in one of his Abhangas where he says that the real teachers make their devoted disciples exactly like themselves in no time. A philosopher's stone, he says, cannot stand in comparison with the Guru whose greatness is beyond all measure. Jñāneśwara, the crown-jewel of saints, declares in choicest terms the greatness of the real Guru in his *Bhāvārtha-dīpikā*, the great commentary on the *Bhagavad-gītā*, to the effect that a man "on whom the real Guru lets fall his glance or on whose head he places his lotus hand, be he howsoever small and insignificant a being, is at once raised to a status equal to the Lord of the Universe himself. He who has the good luck of receiving spiritual teaching from a real Guru is at once freed from all dualities and is established in his own real Self. The Guru gives and the disciple at once receives the Mahāvākya or the great word of Vedānta, and the same moment finds himself transformed into a living embodiment of the great word." Jñāneśwara then proceeds to describe how the Lord in the *Bhagavadgītā* transformed Arjuna, His greatest devotee, into His likeness by transmitting His power to him. "The Lord extended His right hand with its dark-blue colour and the radiance of the bracelet round the wrist and embraced His loving devotee Arjuna to His heart. The Lord intended to give him that transcendent experience of Self where no speech or intelligence can enter and the embrace was a device for the purpose. Heart met heart and the content of the one was poured into the other and without giving up the dual form, Arjuna was made one with Śrī Kṛṣṇa."

The realization of Brahma is never attained merely through a study of the Śāstras. It is the grace of the Guru that brings it. Samartha Ramdas states emphatically that no knowledge is possible without a real Guru. This is corroborated by the Śāstras themselves. "Neither words nor a keen intelligence nor any volume of hearing of spiritual discourses can make one realize the spiritual Self", says the Upaniṣad, "it is only the grace of the Guru that brings that realization." The power of "the nectarean glance of the Guru representing an immeasurable stream of compassion" finds a beautiful expression in the words of Āchārya Śrī Śankara in the following verse:—

तद्ब्रह्मैवाहमस्मीत्यनुभव उदितो यस्य कस्यापि चेद्वै
पुंसः श्रीसद्गुरूणामतुलितकरुणापूर्णपीयूषदृष्ट्या ।
जीवन्मुक्तः स एव भ्रमविधुरमना निर्गतेऽनाद्युपाधौ
नित्यानन्दैकधाम प्रविशति परमं नष्टसन्देहवृत्तिः ॥

"To whomsoever is brought the realization of the truth, 'I am the Brahma', by the ambrosial glance full of immeasurable compassion of the Guru, he is

liberated while yet in this body with his mind freed from all delusion and doubt. He enters the supreme abode of eternal Ānanda."

Thus the Vedas, the Purāṇas, the Tantras and the saints of all ages have fully testified to the idea of the transmission of spiritual power. The *Yogavāsiṣṭha* relates the fact of Vasiṣṭha having transmitted his power to Rāmachandra to raise him into the state of Asamprajñāta Samādhi or complete absorption in Brahma on which event even Viśwāmitra thus spoke to Vasiṣṭha, "O high-souled Vasiṣṭha, son of Brahmā, thou art really great, thou hast established thy greatness by transmitting the power in an instant." The *Yogavāsiṣṭha* then mentions in the next verse the three methods of transmitting power into the body of the disciple: 'दर्शनात्स्पर्शनाच्छब्दात्कृपया शिष्यदेहके' (by sight, touch and word, all through the grace of the Guru). The process of transmission is described in fuller detail in the *Sūta-Saṃhitā* of the *Skanda-Purāṇa*. The Tantric works also give a long description of initiation through transmission. The Nath Cult is the most noted of all cults in initiating the disciple through the transmission of Power. The Cult is as ancient as spiritual knowledge and the science of Yoga. Gurus possessing this mighty and effective power of transmission are very rare nowadays, but they are not altogether extinct. Mahātmās of this rare type roam through the world in disguise and when they come across a deserving disciple infuse in him the power they possess.

Teachers possessing knowledge and power of transmitting the Yogic power and thereby rousing the power of Kuṇḍalinī in the disciple are, as we have said, occasionally met with here and there. The experience I had of such a Mahātmā forms the basis of the present article. It may not be of any practical benefit to the general reader, but if it only succeeds in convincing him that there are really men of perfection who can transmit the Yogic power in others and that one can avail himself of their grace, I shall consider my attempt to have been amply repaid. For, if a Sādhaka fortunately comes across such a Mahātmā and succeeds in obtaining his grace, he can easily realize the object and purpose of his human existence.

The principal objective of Yoga is to attain Samādhi in which state all modifications of the mind are stilled and suppressed. To achieve this object, one has to go through the eightfold process of Yoga—which is very difficult to practise—under the guidance of a qualified Guru. A slight error in this Sādhanā may result in injury to the practicant. This difficulty prevents many an ardent seeker from pursuing the path of Yoga which comprises a long course of Āsana, Prāṇāyāma, the practice of various Mudrās, the rousing of the Kuṇḍalinī Power and thereafter opening the gateway of the central nerve within the spinal cord and directing the Prāṇa to an upward course towards the cerebral region. Now, the whole of this process can be brought about almost without an effort by transmission of power.

The effect of transmission is immediate on the Sādhaka who has control over his mind and senses, who observes the laws of the Varṇāśrama Dharma, is devoted to Devatās and Brahmans, possesses an unswerving faith in the Guru and is young and healthy. The one thing needed above all others is sincere service of the Guru and gaining of his favour.

The four methods of transmission have been mentioned in the following passage:—

विद्धि स्थूलं सूक्ष्मं सूक्ष्मतरं सूक्ष्मतममपि क्रमतः ।
स्पर्शनभाषणदर्शनसंकल्पजनित्वतश्चतुर्धा तत् ॥

These are transmission (1) through touch, (2) through the spoken word, (3) through sight and (4) through thought, and are classed as the gross, the subtle, the subtler and the subtlest respectively.

यथा पक्षी स्वपक्षाभ्यां शिशून् संवर्धयेच्छनैः ।
स्पर्शदीक्षोपदेशस्तु तादृशः कथितः प्रिये ॥
स्वापत्यानि यथा कूर्मो वीक्षणेनैव पोषयेत् ।
दृग्दीक्षाख्योपदेशस्तु तादृशः कथितः प्रिये ॥
यथा मत्स्यी स्वतनयान् ध्यानमात्रेण पोषयेत् ।
वेधदीक्षोपदेशस्तु मनसः स्यात्तथाविधः ॥

These verses describe three of the methods of initiation, the Sparśa-dīkṣā (initiation by touch) resembling the action of a bird which nourishes its babes by keeping them under its wings, the Dṛg-dīkṣā (initiation by sight) resembling the action of a tortoise which nourishes its young ones simply by keeping an eye over them, and the Vedha-dīkṣā (initiation by concentration of the will) resembling the action of a fish which nourishes its infants by concentrating its will on them. There is no mention here of Śabda-dīkṣā (initiation by word) which can be of two kinds, initiating the disciple by chanting a Mantra or by blessing him by word of mouth and thus infusing Yogic power in him.

The following verse describes the marks which indicate that the power has been transmitted to a disciple:—

देहपातस्तथा कम्पः परमानन्दहर्षणे ।
स्वेदो रोमाञ्च इत्येतच्छक्तिपातस्य लक्षणम् ॥

"The marks of transmission are falling of the body, tremor, ecstatic delight, perspiration and thrill."

Appearance of light, hearing of the inner sound, lifting up of the body on the Āsana, and automatic action of the different processes of Prāṇāyāma with their different Bandhas follow a little later. Some Sādhakas immediately feel the ascent of the Power from Mūlādhāra to Brahmarandhra, which brings about perfect peace in their mind. The Sādhaka feels a great change come over his body. All these experiences, on the first day, may continue for hours, in some cases for half an hour only and in others for three hours at a stretch, and then cease. So long as the Power will work, the eyes of the Sādhaka will remain closed and he will not be inclined to open them. An attempt to open them will cause trouble. But when the power stops working, the eyes will open automatically. The closing and opening of the eyes will indicate whether the power is working or it has ceased to work. Whenever the Sādhaka closes his eyes he will feel a variety of movements going on in his body. He should not obstruct or put any obstacle in the way of the inner working. He should simply watch it as a witness without assuming any responsibility for it, for it is the work of a divine power consciously acting from within. And in this state he will feel very happy, indeed, and his faith will grow strong and unshakable.

Once by the grace of the Guru the Yogic power of a Sādhaka is awakened, Āsana and Prāṇāyāma and Mudrā and other accessories of Yoga lose their utility for him. These Āsanas, Prāṇāyāmas and Mudrās are practised only to help the awakened power to reach Brahmarandhra. When the passage of ascent is open for the ascending power, these processes become unnecessary and the mind gets progressively established in peace.

There are occasions when even an illiterate Sādhaka possessing no knowledge of Āsana or Prāṇāyāma may be seen doing all these processes exactly as prescribed in the Śāstras

under the influence of the transmitted power just like a Yogī who had a training in Yoga for several years. The fact is that the Kuṇḍalinī power Herself gets all these things done according to the needs and demands of the case for the growth of the Sādhaka. The most difficult processes of Yoga are done as if no effort were needed. The processes of Prāṇāyāma, Pūraka, Rechaka and Kumbhaka, take place automatically. A two-minute Kumbhaka is mastered in a week or two. All this takes place without any risk to the practicant, for the awakened Power Herself takes care that nothing is done which may do harm to the Sādhaka. The Sādhaka proceeds safe with his Sādhanā which practically works out itself.

When a teacher has awakened the Kuṇḍalinī power by transmission in his disciple, the power of transmission grows in the latter. For he grows into the likeness of his Guru. So the power of transmission continues in a line of succession from Guru to the disciple. The seed of the power is sown in him by the Guru, so that the disciple, when commanded by the Guru, may impart the same power to his disciple and thus continue the line of succession. This privilege, however, is not enjoyed by every disciple. In some cases, the disciple enjoys himself the presence of the power but cannot transfer it to anybody else, as pointed out in the following verse:—

स्थूलं ज्ञानं द्विविधं गुरुसाम्यासाम्यदत्वभेदेन ।
दीपप्रस्तरयोरिव संस्पर्शात्स्निग्धवर्त्ययसोः ॥

The gross method of transmission (*i. e.*, transmission by touch) is of two kinds according to the difference in the kind of Guru. One is like the oil-lamp which lights up any oiled wick the moment it touches it and gives to it the same power of lighting other wicks and thus continues the line of succession; and the other is like the Philosopher's Stone which turns by touch the iron into gold but does not impart the same power to the gold. It lacks the power of continuing the line of succession. The disciple of the first type of Guru fulfils his own life and becomes the source of the fulfilment of the life of others and the disciple of the second category only redeems himself but cannot redeem others.

Similarly, transmission through word is also of two kinds:—

तद्वद् द्विविधं सूक्ष्मं शब्दश्रवणेन कोकिलाम्बुदयोः ।
तत्सुतमयूरयोरिव तद्विज्ञेयं यथासंख्यम् ॥

The moment a young cuckoo brought up by a crow hears the voice of a cuckoo, it is awakened to the consciousness of being a cuckoo; it gains its voice which has the power of awakening the same consciousness in other young cuckoos. And the line of succession through word thus continues unbroken. The peacock, however, is delighted to hear the thundering of the cloud but cannot like the cloud delight other peacocks by its voice. Here the line of succession is not continued.

The same difference is to be found in the case of transmission through sight.

इत्थं सूक्ष्मतरमपि द्विविधं कूर्म्या निरीक्षणात्तस्याः ।
पुत्र्यास्तथैव सवितुर्निरीक्षणात्कोकमिथुनस्य ॥

The subtler method of transmission (*i. e.*, through sight) is also of two kinds. The tortoise nourishes its young ones by a mere concentration of its sight and the young ones get from it the same power which awakens in them when it is needed for the same purpose. They are not conscious of it until they grow and give birth to their own babes. A disciple of this category, similarly, is not conscious of

the power of transmission and continuing the succession given to him by the Guru so long as he does not find his own disciple. The ruddy goose pair, on the other hand, are delighted to see the sun but they themselves cannot delight others of their kind.

Lastly, the transmission through will:—

सूक्ष्मतममपि द्विविधं मत्स्याः संकल्पतस्तु तद्हितुः।
तृप्तिर्नगरादि जनिर्मान्त्रिकसङ्कल्पतश्च भुवि तद्वत्॥

The subtlest method of transmission, *i. e.*, through concentration of will is also of two kinds. The one resembles the action of the fish nourishing its young ones by the concentration of will and the other the action of a juggler who creates towns and cities. The former gives its power to its young ones also, but the latter has no such power of giving it to his creation.

In all cases quoted above the power of continuing the line of succession seems to have been vested in the mother. The Guru is, therefore, rightly called the Mother.

Once the transmission of power is effected in a disciple by his Guru, all the processes of Āsana, Prāṇāyāma, Mudrā, Pratyāhāra, Dhāraṇā and Dhyāna are easily mastered by the former. He will require no special effort or struggle of any kind and guidance for this purpose. For the Power herself will guide the Sādhaka through all those processes.

The greatest point in favour of this kind of Sādhanā is that the Sādhaka is always safe against injury and harm of any kind. The ordinary Yogic practices of Āsana, Prāṇāyāma, etc., are attended with risks, as the *Haṭhayogapradīpikā* points out that an error in such practice may bring about all forms of physical ailment:

अयुक्ताभ्यासयोगेन सर्वरोगसमुद्भवः।

But the Sādhanā pointed out here is a natural Sādhanā and it frees the body from all diseases and even the most incurable malady is thereby thrown out of the system. A worldly man can avail himself of its various advantages. The delight and peace, the great boons one expects to get from the arduous and difficult process of Yoga, are easily attained through this Sādhanā. A Sādhaka following other paths of Sādhanā has to pass through a trying period of painful experiments in the hope of attaining bliss at the end of a difficult course of discipline. But this Sādhanā begins with bliss and when the Power within is awakened, the Power herself leads the Sādhaka to the goal of Self-Realization. The Power continues to work incessantly until the disciple attains the supreme state. In the meanwhile, if it becomes necessary for the Sādhaka in exceptional cases to pass through many lives, the awakened Power will continue awakened and will never sleep again until the goal is reached. Such is the assurance of the Guru in this path of Sādhanā. All that has been said above will, it is hoped, convince the reader of the great importance of awakening the Kuṇḍalinī Power.

Once the Sādhaka is initiated through the transmission of Power, he cannot by himself do any process of Yoga nor can he feel happy in doing it. It is the impulse of the Power within that he will obey. Any disobedience on his part will make him miserable. When a man, for instance, is overtaken by the sense of sleep, he cannot do without sleeping. If he acts against the natural impulse, he will be restless and unhappy. It is the sleep alone that will give him rest and happiness. Similarly, when the Sādhaka sits on his Āsana, there comes to him the impulse from the Power within to do a particular thing or to make a particular movement and he

must act accordingly. If he disobeys, he is troubled and restless. But if on the other hand, he opens himself to the action from within and follows it, he is calm and happy. The type of Sādhakas who pin their faith on personal effort is unlikely to yield to and solely depend on a Power beyond their personality. But the way of the transmission of Power is a way of surrender and dependence. The Sādhaka initiated into it has no thought of the progress he would make during the present term of life. He is happy to be led where the Power leads him and the Power protects him from all disaster and leads him to his spiritual destiny. For those who aspire after Yoga, under modern conditions, there is no easier method to follow than the process of transmission of Power. Whosoever, therefore, comes in contact with any Mahātmā having the power of transmission, should not lose the opportunity of gaining his favour and thus realizing the object of his life. In this age of Kali, this method is like the immortal drink of the heavens brought to the mortals of this earth. There is no easier, no more effective Sādhanā than this, always lifting the Sādhaka above griefs and sorrows, above the wrong activities of the little and perverted mind and bringing him Supreme Peace. In conclusion, let us pray to God in the words of Āchārya Śankara in the *Śivānandalaharī*:—

त्वत्पादाम्बुजमर्चयामि परमं त्वां चिन्तयाम्यन्वहं
त्वामीशं शरणं व्रजामि वचसा त्वामेव याचे विभो ।
दीक्षां मे दिश चाक्षुषीं सकरुणां दिव्यैश्चिरं प्रार्थितां
शम्भो लोकगुरो मदीयमनसः सौख्योपदेशं कुरु ॥

"I worship Thy lotus feet and meditate on Thee, O Supreme; I take refuge in Thee, O Lord, and by word of mouth beg of Thee to initiate me into Thy acceptance by transmission through Thine eye full of compassion, which is ever so eagerly desired by the gods. Teach my mind, O Śambhu, the World-Teacher, the way of real happiness."*

The Bliss of God's Name.

When a man begins to repeat God's Name, he gradually falls a victim to that divine madness, which transfigures him completely. Tears flow from his eyes, the body trembles, and his breath becomes slow. When the mind is thus absorbed in its spiritual essence, his throat is choked with excess of joy, his hair stand on end, his eyelids become half-opened, and his look becomes stationary. The constant repetition of God's Name results in his mind being overcome by Divine Love, and he begins to lament loudly almost in a frenzied manner. This lamentation is followed by an equally frenzied laughter, and thus he alternately wails and laughs. He feels excessive joy at the thought that the grace of the Guru has removed from him the last taint of egoism and ignorance. He exultingly dances because his teacher has returned to him his Self, which had been practically lost to him through his folly. With the exulation resulting from these, he begins to sing songs of God's praise. Occasionally he even leaves that and cries aloud: "I am the singer as well as the hearer. I am my song. I alone exist in this world. There is no trace of duality to be met with."

—*Ekanatha*

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* In compiling the present essay I am indebted to the article on "Siddhayoga" in the Yoga Number of *Kalyan*, the article on "Sakti-Sanchara" in *The Kundalini Yoga* of Swami Sivananda, and an article on "Sakti-Pata" in the *Vaidika-Dharma* from which I have freely drawn my materials.

Swarodaya-Vijnana or the Science of Breath.

By Pandit Taditkanta Vedalankar.

Swarodaya-Vijñāna is one of those wonderful discoveries in the field of knowledge which our forefathers, the Ṛṣis of old, have left behind them for the good of mankind. Although this Vijñāna or science, like so many other sciences of the East, has been almost lost to us, yet even now it is not altogether impossible to come across men who possess some knowledge of it. Experts possessing a perfect knowledge of the subject will be, we think, too difficult to discover nowadays. But the data we have can be easily worked upon and an attempt may be made to restore the science to its rightful place of importance in the regulation of human life. All that is required is a number of sincere men, howsoever small, who are prepared to devote their attention to the subject and make further investigations into it, so that the lost knowledge may be again brought to light and made a living force in our life. My own investigations have yielded some results which I place before the reader in this article. If they prove interesting as well as useful and give a lead to those who have the will and ability to make further investigations, I shall feel myself amply rewarded.

A Science of Respiration

Swarodaya-Vijñāna or the science of respiration bases itself on the movement of breath through the nostrils in every human body. The process of breathing appears to be a most natural and ordinary function of the body, yet the mystery that surrounds it is very deep. This truth is realized even when one begins to devote some attention to the subject. One comes then to realize what a wonderful power this ordinary movement of the breath wields. The success and failure of our acts, the joy and grief we pass through, our mental and physical afflictions, all ailments of the body and mind and adversities that befall us have much to do with this movement of breath. The movement always indicates what will happen in all such cases and aided by it one can remove the causes of his grief and failure and replace them by circumstances which bring joy and happiness. In short, this little thing called breath holds in its hands the reins of this chariot of the physical body.

Chyavana and Aświnīkumāra

A very interesting story is told of Chyavana and Aświnīkumāra in our old Vedic scriptures. The story is too well-known to need a repetition here. But the secret underlying the story is generally always missed. The story, in fact, is only a description of the two movements of inspiratiom and expiration, Prāṇa and Apāna, in a figurative language.

The Aświnīkumāras are twins and act as physicians to the Devas, the gods. The *Atharvaveda* gives a clue to their identity and says that they are Prāṇa and Apāna. The word 'Aświnīkumāra' literally means that which runs like a horse. It is further stated that the Aświnīkumāras are eternally young and are not subject to disease, decay or death. On the contrary, they provide the remedy for these changes and are their destroyers.

Aświnīkumāras are the two movements of breath

All this description fitly and wholly applies to Prāṇa and Apāna, the two

movements of breath in our body which are going on without a pause for a single moment. They are a pair and always young, as we find it related in the story. When they leave the body, the body is dead. It is they who protect the body and give a warning to it of every coming danger. To follow their lead and thus remove man's sorrows is the aim and purpose of the science of breath, the Swarodaya-Vijñāna.

Devas are the Indriyas

Whereas Aświnīkumāras, the celestial physicians, live in this body, it follows that the Devas also must be here in this body. The *Yajurveda* and the Upaniṣads tell us that the Indriyas, the sense-organs themselves, are the Devas. This is established both by inference and the authority of the scripture.

Chyavana is the Body.

This body itself is the Chyavana of the story, for all the attributes of Chyavana are to be found in their entirety in the body. The relation between the Aświnīkumāras and Chyavana also establishes the fact. The body, as it grows in age, withers and becomes feeble. It desires to remain always young. Those who know the Aświnīkumāras can, with their help, make their Chyavana or body immune from old age, can keep all their powers intact and enjoy life to its full length of duration and acquire both worldly and spiritual happiness.

Relation between Respiration and Duration of Life

Generally speaking, every man inhales and exhales for thirteen to fifteen times every minute. The number comes to 21,600 during the twenty-four hours of day and night. The less the number of respiration per minute, the longer will be the duration of life. This is made clear through an examination of the number of respirations per minute of different animals and comparing their duration of life. This will bring us to the conclusion that life can be prolonged through exercise of control over breath.

The Swara and its Appearance

It might have been observed that the breath does not flow through both the nostrils at one and the same time. For a time, it flows through one nostril and then it changes its course to the other. This movement of the breath is called Swara and the changing of its course from one nostril to the other is called its Udaya or appearance.

The laws which govern this movement of the breath from one course to another were definitely discovered by our ancient Ṛṣis who laid down certain rules for guiding us in the selection of the right time and the right mode of doing a thing with a view to bring it to a successful issue. We give below a short account of the times for the different courses of breath, the way of intimately knowing them, the duration of either of the two courses, the way of changing them, the five elements as they are related with them, the appointments of time for different kinds of work, the difference, if any, between the breaths of man and woman, happiness and sorrow, diseases and painful circumstances that overtake men and their reference to breath, how to answer queries and foretell coming events by referring to the course of breath and other cognate subjects.

Different Days for Different Courses of Breath

The 1st, 2nd, 3rd, 7th, 8th, 9th, 13th, 14th, and 15th of every bright fortnight are the days for the breath to flow through the left nostril and the 4th, 5th, 6th, 10th, 11th, and

12th of the same fortnight for the breath to flow through the right nostril. Similarly, during the 1st, 2nd, 3rd, 7th, 8th, 9th, 13th, 14th and 15th of the dark fortnight the breath flows through the right nostril and during 4th, 5th, 6th, 10th, 11th, and 12th of the same fortnight it flows through the left nostril. The breath in every case begins at sunrise and continues a particular course till the time appointed for it.

THE WAY TO FEEL THE COURSE

It is not at all difficult to detect the course of the breath. You have only to close one of the nostrils and exhale with a certain force two or three times through the other; then closing the second nostril similarly exhale through the first and judge for yourself through what particular nostril the breath is flowing freely at the time. The passage which gives the feeling of the least obstruction should be regarded as being closed for the time being and the other open.

THE PERIOD OF EVERY COURSE

The duration of the flow of breath through either of the nostrils is two and a half Ghatikas or one hour from the moment of its start to the moment of cessation. After an hour the course changes to the other nostril and thus the process goes on alternately.

HOW TO CHANGE THE COURSE

When a change of the course of breath is desired, one has only to lie down for a short while on the side on which lies the nostril through which the breath may be flowing at the time. The course of the flow will thus automatically change into the other nostril. Thus, if the breath is flowing through the left nostril and you desire to change the course into the right, you have only to lie down for a while leaning on your left side.

FIVE ELEMENTS IN BREATH

A knowledge of the process of breath should always be accompanied by a knowledge of the five elements, viz., earth, water, fire, air and ether and the time of their respective predominance when they exercise a marked influence on the breath; for without this knowledge a good deal of the mystery of the process will remain undiscovered and unknown. Along with the breath, these elements also begin to function. We state here briefly how these elements have to be known and discerned one from the other.

DESCRIPTION OF THE ELEMENTS: MEDITATION ON THEM

With a view to help meditation the Yogīs have visualized a number of centres, popularly known as Chakras, in our body. We shall not describe them here in any detail, but make some passing reference relevant to the purpose of this article.

1. The element of earth. Its seat is the Mūlādhāra Chakra (Pelvic Plexus) in the body, situated near the anus attached to the nerve Suṣumṇā, which begins its course from the centre. The Chakra represents the plane of earth. The element of earth is meditated upon in this centre.

The colour of this element is yellow and its shape a square. Its quality is stimulation of the sense of smell, with the nose as its organ of knowledge and the anus as the organ of action. Diseases like jaundice take place when this element becomes abnormal. Fear and other weakness of the mind are due to the predominance of this element. All abnormalities and depressions arising out of disturbance in this element are cured by meditation in the Mūlādhāra.

The best time for meditation is the last quarter of the night when one should take one's seat on a clean sacred Āsana (seat) in some still solitary place with both the legs turned backward. Then, placing the hands on the knees with the palms upward and the finger-tips turned towards the stomach, meditate on earth with its seed-word *Laṃ* square in shape and yellow in colour, in the Mūlādhāra, according to the instruction of the text:—

लं-बीजां धरणीं ध्यायेच्चतुरस्रां सुपीतभाम् ।
सुगन्धस्वर्णवर्णत्वमारोग्यं देहलाघवम् ॥

Through this meditation the nose will be filled with a sweet smell and the body will shine like gold. While meditating, one should try to visualize all the qualities of earth mentioned above, and repeat throughout the seed-word *Laṃ*.

2. The element of water. Its seat lies in the Swādhiṣṭhāna Chakra (Hypogastric Plexus) in the body. This Chakra is situated at the base of the genital organ. It represents the water-plane and contains this element.

The colour of the element of water is white, its shape crescent and quality the stimulation of the sense of taste. Its organ of knowledge is tongue and of action, the genital organ. Insensibility, delusion and other similar mental deformations arise from the abnormality of this centre.

Sitting on the Āsana, as described above while dealing with meditation upon the element of earth, the Sādhaka should meditate upon the element of water with its seed *Waṃ*, its shape crescent and its brightness like that of the moon:—

वं-बीजं वारुणं ध्यायेदर्धचन्द्रं शशिप्रभम् ।
क्षुत्पिपासासहिष्णुत्वं जलमध्येषु मज्जनम् ॥

The meditation gives the power of enduring thirst and hunger and endows the practicant with the capacity of moving freely in water.

3. The element of fire. Its place in the body is the Maṇipūra Chakra (Epigastric Plexus) situated in the navel. It represents *Swaḥ*, the plane of fire and light.

Its colour is red and shape a triangle. Its organ of knowledge is the eyes and of action the feet. Anger and swelling of the body arise from an abnormality of this element. The Āsana for meditation is the same as in the above two meditations:—

रं-बीजं शिखिनं ध्यायेत् त्रिकोणमरुणप्रभम् ।
बह्वन्नपानभोक्तृत्वमातपाग्निसहिष्णुता ॥

The element has to be meditated upon in the Maṇipūra Chakra with its seed *Raṃ* Its shape is triangular and its colour is red as fire. Perfection in the meditation gives one extraordinary power of digestion, and the power of enduring the sun and fire.

4. The element of air. It is situated in the Anāhata (the Cardiac Plexus) near the heart. It represents the plane of *Mahaḥ*. Its colour is green. Its shape is both hexagonal and circular. Its quality is stimulation of the sense of touch. Its organ of knowledge is the skin and of action the hands. Diseases like Asthma arise from an abnormality of this element.

The Āsana for meditation is the same as above.

यं-बीजं पवनं ध्यायेद्वर्तुलं श्यामलप्रभम् ।
आकाशगमनाद्यं च पक्षिवद्गमनं तथा ॥

The meditation on the element of fire has to be made in the Anāhata Chakra, with the seed *Yaṃ*. The shape of the centre is circular and its colour is green. Perfection in this meditation

gives one power to move freely in the sky and fly like a bird.

5. The element of ether. Its seat lies in the Viśuddha Chakra (the Carotid Plexus) in the throat. It represents the plane of *Janaḥ*.

Its colour is blue and shape like that of an egg. Some authorities speak of it as shapeless. Its quality is sound, the organ of knowledge is the ear and of action the tongue.

हं-बीजं गगनं ध्यायेन्निराकारं बहुप्रभम् ।
ज्ञानं त्रिकालविषयमैश्वर्यमणिमादिकम् ॥

Sitting in the same posture as above the Sādhaka should meditate upon the element in its shapeless form and multifarious colour, repeating the sound *Haṃ*. The meditation gives the knowledge of past, present and future, confers wealth, and the eight supernatural powers of Yoga known as Aṇimā (atomizing the body), etc.

These elements can be actually realized by a regular practice of meditation on the above lines continually for six months. Besides the practice of meditation, there are certain other methods by which they may be intimately known. They are briefly stated below.

METHODS OF KNOGWING THE ELEMENT

It must be remembered that the elements always abide with the movements of the breath. When the breath flows through a particular nostril, all the five elements rise one after another and exercise their influence on it for a fixed period.

(1) THE MOVEMENT

The rise of every element is indicated by a change in the movement of the breath:—

मध्ये पृथ्वी ह्यधश्चापश्चोर्द्ध्वं वहति चानलः ।
तिर्यग्वायुप्रचारश्च नभो वहति संक्रमे ॥

(i) If the breath is felt in the middle of the nostril, it indicates the presence of the element of earth; (ii) if it is felt in the lower part of the nostril, the element of water is indicated to be present at the time; (iii) if the flow is felt in the upper part; it indicates the presence of fire; (iv) if the flow moves in an angular direction, it indicates the presence of air; and (v) if the movement is like that of eddies in water, it indicates the presence of the element of ether.

(2) THE SHAPE

Every element is known by its own shape:—

चतुरस्रं चार्धचन्द्रं त्रिकोणं वर्तुलं स्मृतम् ।
बिन्दुभिस्तु नभो ज्ञेयमाकारैस्तत्त्वलक्षणम् ॥

Take a clean mirror in your hand and breathe on it. If the breath produces thereon the shape of a square, you may take it for granted that the element of earth is present in it; if the shape is crescent, it will indicate the presence of the element of water; if the shape is a triangle, it will indicate fire; if the shape is spiral, it will indicate air; if it shows only dots, the presence of the element of ether should be understood.

(3) THE PLACE

As has been stated above, every element has its own place in a particular centre or Chakra. By a concentration of mind on these centres, one may know which of the elements is in the ascendant at the time by its influence felt on the body.

(4) THE COLOUR

Every element has its own colour. When an element is in the ascendant, its colour spreads a dominating influence.

The following text gives a clue to the method of discerning this colour:—

आपः श्वेताः क्षितिः पीता रक्तवर्णो हुताशनः ।

मारुतो नीलजीमूत आकाशो भूरिवर्णकः ॥

Close the holes of your ears with both your thumbs, the eyes with your index-fingers, the nostrils with your middle fingers and the mouth with the remaining ones, and then look within. If a yellow space appears within, it shows the presence of the element of earth; if the space is all-white, it indicates the presence of water; if it is red, it indicates fire; if it is green or dark like a cloud, it indicates air; and if it is multi-coloured space, it indicates the presence of ether.

(5) THE MEASURE

As with the rise of every element there is a change in the movement of breath, similarly the length of breath undergoes a change:—

अष्टाङ्गुलं वहेद्वायुः अनलं चतुरङ्गुलम् ।

द्वादशाङ्गुलमाहेयं षोडशाङ्गुलवारुणम् ॥

Take a thin piece of cotton or some particles of sand on the palm of your hand. Bring the hand slowly towards the nostril through which the breath may be flowing at the time. At some distance from the nostril the piece of cotton will begin to shake or the particles of sand will move. Mark it and measure the distance by fingers. If it measures twelve fingers from the tip of the nose, the earth element is dominant; if sixteen, the water element; if four, the element of fire; if eight, the air element; and if twenty, the ether.

(6) THE TASTE

Every element has its own taste and it can be known by its organ:—

माहेयं मधुरं स्वादु कषायं जलमेव च ।

तिक्तं तेजो वायुरम्ल आकाशः कटुकस्तथा ॥

If the taste on the tongue is sweet, it indicates the presence of the earth-element; if the taste is alkaline, the water; if pungent, the fire; if sour, the air; if bitter, the ether.

(7) THE PERIOD OF DURATION

The period of duration for every element is indicated below:—

The element.	Palas.	Minutes.
Earth	50	20
Water	40	16
Fire	30	12
Air	20	8
Ether	10	4
Total	150 Palas ($2\frac{1}{2}$ Ghaṭikās)	=60 minutes (1 hour)

A period of six breaths = 1 Pala = 24 seconds.
Sixty Palas = 1 Ghaṭikā = 24 minutes.
$2\frac{1}{2}$ Ghaṭikās = 1 hour = 60 minutes.
60 Ghaṭikās = 1 day and night = 24 hours.

In order to recollect all that has been said above in respect of the elements, we give below a table showing them in all their relations with the body and with the courses of breath.

The element.	Situation.	Shape.	Quality	Colour.	Taste.	Seed.	Point in the nostril through which it flows.	Measure of breath.	Time in Palas.	Time in Minutes.
Earth	Mūlādhāra	Square	Smell	Yellow	Sweet	*Laṃ*	Middle of the nostril	12 fingers	50	20
Water	Swādhiṣthāna	Crescent	Taste	White	Alkaline	*Waṃ*	Lower part of the nostril	16 fingers	40	16
Fire	Maṇipūra	Triangle	Sight	Red	Pungent	*Raṃ*	Upper part of the nostril	4 fingers	30	12
Air	Anāhata	Hexagon and circle	Touch	Green or sombre	Sour	*Yaṃ*	Sideway of the nostril	8 fingers	20	8
Ether	Viśuddha	Long circle or dots	Sound	Multicoloured	Bitter	*Haṃ*	Circular motion	20 fingers	10	4

OUR ACTIVITIES AND THEIR RELATION TO BREATH

We often find that the efforts we make are not attended with the success we desire. But if these efforts are made in consonance with the courses of our breath and are thus aided by them, we can achieve the most satisfactory results. This particular branch of the science of breath, therefore, is of utmost importance in the life of the average man.

Our breath flows mainly through either of the two nostrils, but occasionally it flows also through the Suṣumṇā. So a threefold division may

be made in the activities of man according to these three courses of breath. We have seen that every course is intimately related with the elements. Therefore, an activity should be started when the breath and the element are favourable; otherwise the work, instead of achieving the desired result, may end in producing an effect which is quite the contrary of what was expected. The general rule to be observed in this behalf is that all good activities, whose effect is intended to last long, must be taken up when either the element of earth or water is present in the breath. A short list of activities is given below indicating the conditions under which they will invariably bring success to the performer.

Kind of activity.	Breath.	Element.	Day.
1. All peaceful pursuits.	Left.	Earth or water or both.	Monday, Wednesday, Thursday, Friday.
2. Religious ceremony performed for the attainment of worldly prosperity.	"	"	"
3. Cultivation of friendship. ...	"	"	"
4. Vision of God.	"	"	"
5. Practice of Yoga.	"	"	"
6. Taking of mystic herbs. ...	"	"	"
7. Rasāyana-Karma.	"	"	"
8. Wearing of jewels.	"	"	"
9. Wearing of new clothes. ...	"	"	"
10. Marriage.	"	"	"
11. Offering of gifts or charities. ...	"	"	"
12. Entering into an Āśrama. ...	"	"	"
13. Building of a house.	"	"	"
14. Digging of a well or tank. ...	"	"	"
15. Planting of a garden.	"	"	"
16. Performance of a Sacrifice. ...	"	"	"
17. Meeting friends and relatives. ...	"	"	"
18. Colonizing a village or city. ...	"	"	"
19. A journey to the south or west. ...	"	"	"
20. Drinking of water, urinating.	"	"	"
21. Hard work.	Right nostril.	"	Tuesday, Saturday or Sunday.
22. Military practice.	"	"	"
23. Learning of Śāstras.	"	"	"

Kind of activity.	Breath.	Element.	Day.
24. Practice of Music.	Right nostril.	Earth or water or both.	Tuesday, Saturday or Sunday.
25. Riding.	"	"	"
26. Physical Exercise.	"	"	"
27. Boarding a ship or boat. ...	"	"	"
28. Work at Yantras and Mantras. ...	"	"	"
29. Ascending a mountain or fort. ...	"	"	"
30. Enjoyment of sense-objects. ...	"	"	"
31. Shooting.	"	"	"
32. War.	"	"	"
33. Sale and purchase of animals or birds.	"	"	"
34. Any act of cutting or trimming. ...	"	"	"
35. Any hard practice of Yoga. ...	"	"	"
36. Interview with a king. ...	"	"	"
37. Engaging in a dispute.	"	"	"
38. Approaching somebody.	"	"	"
39. Bathing.	"	"	"
40. Taking of food.	"	"	"
41. Writing of letters, etc.	"	"	"
42. Meditation and concentration on the Divine.	Suṣumṇā	"	"
43. Uttering a curse or granting a boon.	"	"	"

Activities mentioned in the above list as being favourable to the right course of breath and the elements of earth and water, may also be undertaken, according to some authorities, when the elements of fire and air are present in the breath. But these should never be pursued while the Suṣumṇā is coursing, for in that case the result will be just the opposite of what is desired.

Some special methods for special activities

The following are a few special methods for the pursuit of some special activities. They will be found useful and will throw light on the importance of this science.

(1)

If you wish to get a thing done by somebody or to bring somebody round to your side, mark first the nostril through which the breath is flowing at the time and then proceed to meet him, moving first the foot which is on the same side as this nostril. The element of earth or fire or a mixture of both should be present in the breath at the time. When you meet the person, manage to place him while speaking to him on the same side as the nostril through which the breath is flowing. You will be surprised to find that the man, even if he is your opponent, will act according to your will. This is one of the most effective methods of winning over a person. This method may be successfully applied in connection with activities like seeking of employment, putting a case before a court of law, or presenting oneself before one's master or before an officer.

(2)

The best time for the conception of a male issue is between the fourth day of the menses and the sixteenth. Days towards the close of this period are preferable to days in the beginning. The first three nights of the menses and the eighth, eleventh, thirteenth and fourteenth lunar days as well as the full-moon and new-moon days of every month are to be regarded inauspicious.

For the purposes of a conceptive coition, the blending together of the right time, which is always a night, the right breath and the right element is of utmost importance. The breath of the husband should flow through the right nostril and that of the wife through the left, in case a male issue is desired. The element of earth or both earth and water should be dominant at the time.

Nights for the conception of a male child and their different effects on the issue may be summed up thus:—

The night of conception.		The effect on the issue.
4th (after the menses)	...	Life below average, poverty.
6th ,,	...	Average life.
8th ,,	...	Growth in wealth and power.
10th ,,	...	Shrewdness.
12th ,,	...	All-round goodness.
14th ,,	...	Possession of good qualities and power.
16th ,,	...	Possession of all good qualities, wealth and power.

Nights for the conception of a female child and their different effects on the issue are as follows:—

The night of conception.		The effect on the issue.
5th (after the menses)	...	Growth in youth and children.
7th ,,	...	No full growth of conceptive capacity.
9th ,,	...	Growth in wealth and power.
11th ,,	...	Unchaste character.
13th ,,	...	Destruction of family purity, illegitimate progeny.
15th ,,	...	Good wife of a long-lived husband, enjoying the fortunes of a queen.

(3)

A barren woman can bear an offspring if at the time of coition, whether during day or at night, the Suṣumnā or the right nerve is active, accompanied by the element of fire.

(4)

A man in adversity can change his evil luck by following two simple rules as given below:—

(i) He should rise early in the morning at least half an hour before sunrise.

(ii) As soon as he awakes, he should mark the course of his breath. He should then rub his face with the hand on the same side as the nostril through which the breath is flowing and sit up on the bed. At the time of leaving the bed he should put first that foot on the ground which is on the same side as the nostril which is working. He who follows these simple rules always attains happiness in life.

(5)

The reader will be astonished to learn that by means of the right use of breath, great fires can easily be extinguished. If a fire breaks out in a place where you happen to be present, mark the direction to which the fire aided by the wind is spreading and stand with your face in that direction, with a vessel filled with water in your hand. Drink through your nostril at work a little quantity of water and taking a little water in your palm sprinkle seven drops over the fire. In an instant, the fire will be checked and the conflagration will be completely extinguished within a short time.

Approaching Dangers and the Means to Avert Them

It has been already stated that the days and periods of the courses of breath are definitely fixed. But when something unusual, good or evil, has to happen, there is a change in the courses of breath. Thus, (1) if on the 1st day of the bright fortnight the course of breath is found to be through the right nostril instead of through the left, it is an indication that some disease from heat or quarrel or harm of any kind is approaching and will overtake the man any time within the fortnight ; (2) if, similarly, on the 1st day of the dark fortnight the left course of breath is active instead of the right, it forebodes an attack of disease from cold or some loss or trouble within the fortnight; (3) if these wrong movements persist continually for two fortnights it means the approach of some great danger, serious illness of some dear friend or a near relative or his death ; (4) if these persist for three fortnights continuously, it indicates one's own death approaching near ; (5) if the wrong movement continues only for three days, it indicates some quarrel or the attack of some disease ; (6) if the left breath continues to be wrongly working for a month, it is a signal for the approach of some terrible disease.

Changes in the Periods of Breath

A change in the periods fixed for the courses of breath may bring both good and bad results. A few instances of good results are given below:—

Good Results

(1) If the left course of breath continues for four Ghaṭikās, some unexpected gain would accrue.

(2) If it continues for eight Ghaṭikās, happiness would be the result.

(3) If it continues for fourteen Ghaṭikās, acts of love and friendliness may be expected.

(4) If it continues for a whole day and night, acquisition of wealth and power is assured.

(5) If the breath through both the nostrils continues for an hour and a half for two days consecutively, worldly happiness and fame are thereby indicated.

(6) If the left breath continues uninterrupted during the day and the right during the night, a prolonged life of 120 is assured.

(7) If the left breath continues to flow for four, eight, twelve or twenty days, a long life and prosperity are the results indicated.

Bad Results

Continuity of the left breath for ten Ghaṭikās brings pain to the body. The continuity of the same for twelve Ghaṭikās indicates hostility from a considerable number of men. Continuity for one, two or three days means attacks of illness, for five days means depression or agitation of mind and for one month means loss of money.

Continuity of the right breath for four Ghaṭikās indicates loss of any kind; for two Ghaṭikās, enmity with a noble man; for twenty-one Ghaṭikās, ruin of some noble man; for a whole day and night, shortening of life and consequently death.

Continuity of the right breath uninterruptedly for a whole day and night indicates death three years hence. Continuity of the same for two days and nights indicates death after two years, and for three days and nights indicates death within a year. If the right breath flows during the day uninterruptedly for a month and the left during the night, it forebodes death within six months. If for twenty days and nights the breath-course continues to flow through the right nostril, death is to occur in three months. If the Suṣumnā flows uninterruptedly for more than five Ghaṭikās, death is instantaneous. A man who cannot see his nose is to die within three days. If a fat man grows thin without reason or a thin man grows fat, it is a sign of death occurring in the course of a month.

One thing that must be remembered in this connection is that all these signs do not appear invariably in all cases. Some signs may appear in some cases and others in other cases. But there are two special signs which appear in all cases: (1) when the fist of the right hand is placed on the forehead and the hand is seen downward towards the elbow, it appears very thin. When death is only at a distance of six months, the wrist will be lost to sight and the fist will appear as severed from the rest of the hand. (2) When we close our eyes and press them at corners, a star appears before our vision. When this star ceases to appear, death will take place within ten days.

Some Methods of Curing Illness

We have already said that irregularity in the courses of breath is an indication of approaching illness. By making the course regular, all illnesses can be cured. We give below the methods of curing some forms of illness:—

(1) Fever: When you are attacked by fever, refer first to the course of breath. Keep the nostril through which the breath is flowing closed till you are completely cured. You may close the nostril by putting a flake of cotton into it.

(2) Headache: When you are suffering from headache, lie down on the back on a bed and stretch your hands downward to their full length. Get somebody to tie down both your elbows with a string. Keep in that posture for about seven minutes and you will find the headache has disappeared. Then you may loosen the ties and

remove the string. If it is hemicrania, you have to tie only the hand of that side to which the headache is confined. If the pain is repeated the next day and the course of breath is found to be the same as on the previous day, you should change the course of breath also.

(3) Indigestion: Those who are suffering from indigestion should always take their food while the breath flows through the right nostril. This will cure them of indigestion and their digestive power will increase. After meals, they should rest a while leaning on the left side. In the case of chronic dyspepsia, sit in the posture of Padmāsana and concentrate the sight on the navel for ten to fifteen minutes every day for a week. It will effectively cure this malady.

(4) Tooth-ache: Those who have a bad set of teeth, which ache from time to time, should as a rule press their teeth against each other while evacuating. This practice will remove all complaints about teeth.

(5) Pains of other kinds: When there is a sudden pain in the chest or bowels or on the back or in any part of the body, one should stop at once the prevailing course of breath and breathe through the other nostril. This will immediately remove the pain.

(6) Asthma: In all asthmatic attacks, the one thing needed is to change the course of breath at once, which will effect a cure within fifteen minutes. For a radical cure of the disease, one should try as far as he can to change the course of breath for a period of one month. The more this is practised, the speedier and more effective will be the cure.

Some Important Recipes

1. All exhaustion from labour and from the heat of the sun is removed by lying down for a while leaning on the right side of the body.

2. Combing the hair with a wooden comb after meals is an effective remedy for all diseases of head and those arising from a disorder in the element of air.

3. Sitting in the posture of Padmāsana daily for half an hour pressing the teeth with the tip of the tongue ensures good health and removes all possibilities of illness.

4. Sitting in the posture of Siddhāsana and concentrating the sight on the navel for half an hour every day cures wet-dreams. If the practice is continued for six months regularly, it will eradicate even the most acute form of this disease.

5. He who makes it a habit immediately he awakes in the morning to rub his face with the hand lying on the side of the nostril through which his breath may be flowing and leaves the bed putting first the leg on the same side to the ground can get everything he desires.

6. He who suffers from acute indigestion should take a betel leaf in the morning with an empty stomach and chew it with about ten black pepper. His indigestion will disappear if he carries on the practice for fifteen to twenty days.

7. A regular practice of Śītalī Kumbhaka for a few days is the most effective remedy for impurity of blood and cures all diseases arising therefrom. Śītalī Kumbhaka destroys all forms of skin-diseases.

8. To be able to change the course of breath at will is an insurance against old age. One should every now and then try to change the course of breath. When one does so several times during the day one rejuvenates oneself and keeps always young.

Recourse to the practice of Viparīta-karaṇī in the morning and evening every day, together with the practice of changing the course of breath, has a marvellous effect on health.

9. Every breath generally measures twelve fingers from the nose in expiration and ten in inspiration, and it requires four seconds to complete the inward and outward course. To shorten this length and increase the period of a complete course of breath is the way to attain long life.

The measure of breath varies with the nature of work. When we sing, the measure goes up to sixteen fingers; when we take food, it becomes twenty; during walk, it is twenty-four; in sleep, it is sixty; during physical exercise, it reaches its extreme limit.

Whoever succeeds in shortening this measure, prolongs his life to the extent of his success. If he succeeds in bringing the normal measure of 12 fingers to 11, it will strengthen his nerves; when he brings it to 10, he attains supreme happiness; when he brings it down to 9, he develops poetic faculties; by bringing it down to 8, he can attain infallibility of speech; he gets the power of seeing things at a long distance, when he brings it down to 7; he can fly up in the sky when it is 6; he acquires tremendous speed when it is 5; he is endowed with all accomplishments when it is 4; he gets the great nine treasures when it is 3; he gets the power of appearing in many forms when it is 2; he can make himself invisible, when it is 1. When the breath measures only so much as the end of a nail, he becomes immortal.

THE FAIR SEX AND THE SCIENCE OF BREATH

Woman is regarded as the left part of man, the left part being also the better part, appropriately called the better half; and one may, therefore, ask whether the courses of breath are identical for both sexes or they vary with the sex.

There are no doubt physiological differences between man and woman, but these are not vital differences and the science of breath, therefore, equally applies to both. All the advantages that may be gained from the various practices in the art of breathing may be availed of by women as well as by men.

God has made man a representative of the sun and woman a representative of the moon on earth. The qualities predominant in man are those of the sun, while the qualities predominant in woman are those of the moon. To put it in the language of this science, when the lunar nerve, *i. e.*, the left course of breath is active in man, it means that his solar qualities are covered by the influence of the lunar nerve and have therefore taken a mild form. And when the solar nerve, *i. e.*, the right course of breath is active in man, the solar qualities have a full play. Similarly, the activity of the lunar nerve in a woman shows the predominance of the lunar qualities in full play, while the activity of the solar nerve in her indicates those qualities to be under the influence of the solar nerve. On the basis of these considerations, the authorities have mentioned a number of things that have to be done by both sexes together and framed rules of guidance for them.

QUERIES: HOW TO ANSWER THEM ?

There is a method of answering queries that are likely to be put to a man who has a knowledge of this science. One can master the method by practice for a sufficient length of time. Queries may be of different kinds too numerous to mention. We give here only a few of them. In

order to be able to give correct answers, only two things have to be marked accurately and they are the course of breath and the element which accompanies it.

Foretelling of Good or Bad Results

When a question is put as to what will happen in a certain case, one can know the result and answer accordingly by the following methods:—

(1) If when the question is put, the earth element or the element of water is dominant, or both these elements equally share the dominance and also the lunar nerve of breath is active, one should know that the result will be good. But if the elements of fire, air and ether are dominant, the result will be bad.

(2) If the questioner takes his seat on the right side of the answerer while putting the question and the answerer finds his lunar nerve to be active at the time, the thing is certainly going to end in failure.

(3) But if the questioner is on the left side and the left nostril is active, the result is sure to be a success.

(4) When the lunar nerve of the answerer is active and the questioner puts the question from above or in front or from the left side, success is sure.

(5) If the questioner comes from the left side and sits on the right while putting the question, failure is the result.

All that is stated above will happen if the question is put when the lunar nerve of the answerer is active. But when his solar nerve is active, the word left should be substituted by the word right in all cases and the answers given will remain the same.

When the breath-course of the answerer corresponds to the side from which the questioner approaches him, it is an indication that the object of the questioner will be fulfilled.

Answering Queries about Illness

(1) When the questioner puts the question sitting on the left side of the answerer and the course of breath of the latter is flowing through the right nostril, it must be inferred that the patient will not survive.

(2) If the question is put from the left side and the answerer finds his course of breath to be on the same side and the presence of the element of earth is felt, the patient will be restored to health within a month.

(3) If the breath of the answerer is flowing through the Suṣumṇā with the dominance of the element of air and the day the question is put is a Thursday, it is sure that the patient will not die. But if it is a Saturday with the element of ether predominating, the patient will not survive the illness.

Questions Relating to Conception

(1) If the questioner is on that side of the answerer on which the nostril is inactive and asks whether any conception has taken place, the answer is in the affirmative.

(2) If it is asked whether the issue would be a son or a daughter and the questioner finds his right nostril active while the breath of the answerer flows through the left nostril, the inference is that a son would be born but he would die soon after birth.

(3) But if the breath of both the questioner and the answerer flows through the right nostril, the offspring will be a male and will live a happy and prosperous life.

(4) If the breath-course of the questioner is on the left side and that

of the answerer on the right, the inference is that a daughter will be born but will soon die.

(5) If the breath of both the questioner and the answerer flows through the left nostril, it will be a female offspring and will live long.

(6) The dominance of the ethereal element during the question relating to conception forebodes abortion.

QUESTIONS RELATING TO JOURNEY IN DISTANT LANDS

If the question is put when the earth element is dominant, the man who is travelling is safe; when the dominant element is water, he meets a flood of water; when it is fire, he meets trouble; when it is air, he has advanced farther in his journey; when it is ether, he is suffering from some illness. But when it is the Suṣumṇā breath together with the elements of earth and ether combined, he is sure to die. When it is the element of earth, he has established himself in some foreign land; when it is water, he is happy; when fire, delivered from the sufferings of disease, etc.; when air, moved to some other place; when ether, dead.

QUESTIONS RELATING TO SOLDIERS OR OTHERS IN WAR

If the breath-courses of both the questioner and the answerer are identical, the man concerned is safe and healthy. If at question time, the dominant element is earth, the man is wounded in his abdomen. If the dominant element is water, he is wounded in the legs; if it is fire, the wound is in the heart; if air, in the thigh; if ether, in the head; and if the breath flows through the Suṣumṇā, he is either dead or imprisoned.

We have given here only a few examples of questions and the methods of answering them. The inquisitive reader may know more on the subject by his own investigations. Growing experience alone makes a man expert in any branch of knowledge.

All that has been said above is only a short and fragmentary description of the Swarodaya-Vijñāna, or the science of breath, intended only to introduce the subject to the average reader.*

Yama and Niyama.

Uddhava said—"O slayer of enemies, how many are the Yamas laid down as such? How many are Niyamas? What is Śaucha? What is Dama, O Kṛṣna, what is forbearance and fortitude, O Lord."

The Lord said—"To refrain from harming others, to be truthful, not to appropriate others' wealth even in thought, to be free from attachments, to avoid company, to shrink from evil courses, not to store or collect wealth, belief in Dharma, celibacy, silence, firmness, forbearance (patience), fear (of God), cleanliness of body and purity of heart, Japa, Tapa, pouring of oblations into the sacred fire, enthusiasm in being righteous, hospitality, worship of Me, pilgrimages to holy places and waters, working for the benefit of others, contentment, service to the Guru—these are Yamas and Niyamas. They are useful to both the Nivṛtti and Pravṛtti courses of men. When practised these virtues yield all that they desire.

"Śama is to devoutly settle the mind on Me; Dama is the control of the senses; forbearance is to put up quietly with afflictions; fortitude is complete control of the senses of taste and touch (sensual passion).

"To refrain from harming other creatures in the highest gift (charity); to abandon desires is Tapa; control over natural tendencies is heroism and truthfulness is to think of Brahma."

(*Srimad Bhagavata* XI.19)

* The "Swadhyaya Mandal" of Aundh (Dt. Satara) will shortly publish a volume on the subject to which the reader may refer for further particulars on it.

Yogic Therapy.

BY SWAMI KUVALAYANANDA.

The word 'Yoga-Chikitsā' is used in this article to denote treatment, either preventive or curative, of diseases by means of Yogic exercises which may be mental or physical or both. The article does not, however, aim at any completeness. It is intended to enable the reader only to get a few glimpses of the subject with a view to enable him to get a tolerably good idea regarding the therapeutical side of the wonderful science of Yoga.

As we shall see presently, Yogic therapy is at least as old as Bhagavān Patañjali, who is supposed to have lived in the 1st century before Christ. There is every reason to believe that Yogic therapy is even older than Patañjali, because the word Anuśāsana in the very first Sūtra of Patañjali shows that he was merely giving a logical treatment to the subject of Yoga as it was traditionally handed down. The verse 'हिरण्यगर्भो योगस्य वक्ता नान्यः पुरातनः' assigns to Hiraṇyagarbha the honour of being the first teacher of Yoga and while supporting the view that Patañjali only gave a systematic treatment to the traditional Yogic teaching, takes back the Yogic tradition to a more distant antiquity. Without taking into account the many references to Yoga which we find in the Upaniṣads, we might definitely say that a systematic treatment of the subject of Yoga has been available for the last two thousand years and with it the Yogic therapy.

From a study of the Yoga-Sūtras of Patañjali it is clear that he had a well-defined scheme not only for curing diseases but also for building a body full of health, strength and beauty. I shall first deal with his scheme of therapy.

While discussing distractions which obstruct the path of a student of Yoga, Patañjali gives first place to Vyādhi, which means disease.

It is very difficult to see how Patañjali would define a disease. However, the mention of Duḥkha—pain or discomfort—as an accompanying phenomenon of the enumerated distraction, leads us to conclude that probably the definition of Vyādhi as it is given by Suśruta was present in the mind of the great Yogāchārya, Patañjali. When we remember that Suśruta lived in the sixth century B. C. as has been proved by Hoernle in his "Osteology" and accepted by Sri Dhirendranath Ray in his "Principle of Tridoṣa in Āyurveda", and when we also remember that Patañjali lived in the 1st century B. C., we at once see that there is nothing chronologically wrong in our arriving at this probable conclusion. This probable conclusion of mine is based on the following facts:—

Out of the three most authoritative writers of Āyurveda, namely Suśruta, Charaka and Vāgbhaṭa,—Suśruta is the only author who uses the word Vyādhi in his definition of disease and defines it in terms of 'दुःख', his definition being, 'तद्दुःखसंयोगा व्याधय उच्यन्ते' [1] (1. 23). Chronologically speaking, it is impossible to suppose that Patañjali should have in his mind the definition of disease as it was framed either by Charaka or by Vāgbhaṭṭa, because Charaka lived in the first century A. D. and Vāgbhaṭṭa in the 7th century A. D. Moreover, an examination of their definitions shows that they do not use the word Vyādhi nor do they

1. Diseases are those that cause pain to man.

define Vyādhi in terms of Duḥkha. Their definitions of disease are framed in distinctive terms of Āyurveda, namely, Dhātu and Doṣa.

Here it may be argued that although Charaka lived in the first century, the definition of disease that is given by him might have been framed in the sixth century B. C. by Agniveśa, whose writing Charaka revised and supplemented. And then it is possible for Patañjali also to have Charaka's definition in his mind when he wrote his Sūtras. I admit that chronologically speaking, it is perfectly possible for Patañjali to have Agniveśa's definition before him. But the use of the words Vyādhi and Duḥkha both by Suśruta and Patañjali and the distinctive terminology of Āyurveda to be found in Agniveśa, irresistibly drive us to the conclusion that Agniveśa's definition, even if it might have been before Patañjali, was not in his mind when he spoke of Vyādhi in his Sūtras.

Here a very pertinent question may be asked. Why am I trying to find out the probable definition of disease which Patañjali should have in his mind in writing his Sūtras? Really speaking Yoga-Darśana is mainly based on Sānkhya-Darśana, which fundamentally differs from the Nyāya-Darśana and Vaiśeṣika-Darśana upon which Āyurveda is principally based. The question is relevant, but not difficult to answer.

For the last two thousand years the writers on Yoga have constantly shown their tendency to talk of Yogic physiology and pathology in terms of Āyurveda. This tendency has reached its climax in Haṭhayoga writers who very freely use the Ayurvedic terminology throughout. It can, however, be clearly traced to Bhāṣyakāra Vyāsa, whose Bhāṣya forms the oldest comment on the Sūtras of Patañjali. Let us take the very word Vyādhi occurring in the Sūtra. It is explained by the Bhāṣyakāra as 'धातुरसकरणवैषम्यम्', where the words Dhātu, Rasa and Vaiṣamya are distinctively Ayurvedic. It is reasonable to suppose that Vyāsa would not have defined Vyādhi in distinctive terms of Āyurveda, had the Ayurvedic influence on Yoga not been present at least for some time before his date. And as the difference in the dates of the Bhāṣyakāra and Sūtrakāra does not look to be great, it is natural that one should feel the necessity of trying to see whether the Sūtrakāra had in his mind some Ayurvedic definition of Vyādhi when he wrote about Vyādhi and Duḥkha.

Although what has been said up to now clearly shows that the Yogīs based their physiology and pathology on the tenets of Āyurveda, it is to be noted that these Yogīs based their therapy exclusively on Yogic exercises either mental or physical or both. Taking the oldest and the latest Yogic texts into consideration, we find that Patañjali's therapy consisted of purely mental exercises whereas Swātmārāma's therapy is based mainly on Physico-mental exercises. Swātmārāma always insists upon full mental co-operation in the performance of his exercises even when they are mainly physical. The idea that Haṭhayoga is exclusively physical is entirely wrong and has been made current by people who never practised Haṭhayoga.

Thus far we have discussed some points which though relevant did not refer to the subject proper namely Yogic therapy. We shall now deal with the subject itself.

Patañjali's therapy is divided into two parts: preventive and curative. There is a third part of Patañjali's science of health. It refers to physical culture. Preventive therapy teaches how to keep off disease. Curative therapy lays down practices for curing disease when it has already occurred.

Physical culture is expected not only to ensure freedom from disease but also to build a body that is full of health, strength and beauty. We shall consider these three aspects of Patañjali's science of health one by one.

Starting with preventive therapy, we have to consider principally the following Sūtras:—

ईश्वरप्रणिधानाद्वा । I. 23; ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च । I. 29; व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः । I. 30; दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासाविक्षेपसहभुवः । I. 31.

"Or by Devotion to Īśwara."

"Thereafter comes the right knowledge of one's real self and the removal of obstacles."

"Sickness, langour, doubt, error of judgment, listlessness, passion, wrong perception, failure to attain a particular stage in concentration, and inability to maintain a particular stage when attained—these distractions of the mind are obstacles."

"Pain, despondency, unsteadiness of the body, and pathological inspiration and expiration are the accompaniments of distractions."

But of these Sūtras we are concerned with the words *Iśwarapraṇidhānāt* from 1-23; *Antarāyābhāvaḥ* from 1-29; *Vyādhi* from I-30 and *Duḥkha* from I-31. Here *Vyādhi* and *Duḥkha* speak of obstruction in the form of disease, *Antarāyābhavaḥ* of prevention or freedom from disease and *Iśwarapraṇidhāna* prescribes the remedial measure to be adopted for preventing disease. When the Sūtras 29, 30 and 31 are read together, the connection between *Vyādhi*, *Duḥkha* and *Antarāyābhāva* becomes clear, but the connection between *Antarāyābkāva* and *Iśwarapraṇidhāna* requires some explanation, because these words are intercepted by five Sūtras, viz. 24 to 28. First of all we have to note that these five Sūtras merely explain what Patañjali means by 'Īśwara' and 'Praṇidhāna' and hence they do not disconnect the two words Īśwarapraṇidhāna and Antarāyābhāva. Further the ablative termination at the end of Praṇidhāna and the word Tataḥ at the beginning of the Sūtra mentioning Antarāyābhāva clearly establish the causal relation existing between Īśwarapraṇidhāna and Antarāyābhāva. This causal relation has been acknowledged by all commentators of Patañjali. So we find that Patañjali's measure for the prevention of disease and other obstructions is Īśwarapraṇidhāna.

Now let us see what Patañjali exactly means by Īśwarapraṇidhāna, so that we can clearly understand his preventive therapy. I shall not enter into any technical discussion about Patañjali's conception of Īśwara, but simply say that with Patañjali Īśwara is the omniscient and omnipotent soul that rules the cosmos and is named as Praṇava, that is, the syllable Om The word Praṇidhāna, however, requires some explanation. Patañjali defines Praṇidhāna as 'तज्जपस्तदर्थभावनम्' (1-28). It means Praṇidhāna is the mental repetition of the mystic syllable Om and meditation upon the entity expressed by Om, that is, Īśwara. We are of the opinion that Patañjali's idea of Praṇidhāna would not be completely described unless we take the Bhāṣyakāra to our help. The Bhāṣyakāra explains Praṇidhāna as 'भक्तिविशेष' or intense Devotion. So we see that Patañjali's measure for preventing disease is the Japa of Onkāra and meditation on Īśwara both characterized by intense Devotion to Īśwara. The foregoing discussion will show to our readers that with Patañjali

the prevention of disease is a matter of divine grace, the same being secured by intensive devotional practices of Japa and Bhāvanā.

Having studied Patañjali's measure for preventing disease, let us now see what he prescribes for curing disease. This prescription is to be found in his Sūtra 'तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः' (I. 32). A free translation of the Sūtra would be "To check them, there should be meditation upon a single entity." In this Sūtra the word 'तत्' refers to obstructions such as Vyādhi and others referred to in I-30 as also to Duḥkha, etc., mentioned in I-31. Thus it is clear that Ekatattvābhyāsa is Patañjali's measure to check disease and pain or discomfort. Let us now try to understand what is meant by Ekatattvābhyāsa.

The meaning of the word Abhyāsa is clear and in Yogaśāstra it roughly means repeated attempts to concentrate one's mind. The literal meaning of Ekatattva is also clear, it means a single entity. As to what this single entity is intended to be by Patañjali is somewhat difficult to understand. Patañjali himself gives no clue. Unfortunately the Bhāṣyakāra is silent on the point. And the two most important commentators Vāchaspati Miśra and Nāgojī Bhaṭṭa mutually differ. According to Vāchaspati the single entity is Īśwara, because he says Īśwara is the topic that is being discussed in the preceding Sūtras. Nāgoji Bhaṭṭa differs from Vāchaspati and maintains that the single entity may be any gross object and need not necessarily be Īśwara. Nāgojī Bhaṭṭa even goes so far as to say that the Ektattvābhyāsa can be carried on irrespective of any Devotion to Īśwara.

We are of the opinion that Patañjali wanted to convey by the word Ekatattva any single entity according to individual needs, not excluding Īśwara. This opinion is based on the following considerations:—

(1) Patañjali's weapon to control everything in this world, whether it is a disease or any other phenomenon, is concentration in its three stages of Dhāraṇā, Dhyāna and Samādhi, which are collectively called Saṃyama when applied to the same entity. The powers available to a Yogī as they are described in the Vibhūtipāda are declared by Patañjali as the result of Saṃyama. Now according to Patañjali Saṃyama can be practised even on Pradhāna, which is the subtlest of all entities and from which become manifest all other entities whether physical or mental. Now diseases are either physical or mental or both. If the disease is physical, Patañjali would advise Saṃyama on the Bhūtas or Tanmātrās; if the disease is mental, Patañjali would advise Saṃyama on Manas and Ahankāra; and if the disease is both mental and physical, he would advise Saṃyama on either. So just as Patañjali in the Vibhūtipāda advises Saṃyama to be practised on different entities for obtaining different powers, it is logical to conclude that he should have advised Saṃyama on different entities for the cure of different diseases, and not only on Īśwara.

(2) We need not, however, merely depend upon logic for finding out Patañjali's meaning of Ekatattva. Later on in this article when we come to consider Patañjali's method of physical culture, we will find that he actually advises Saṃyama on the Bhūtas tracing them back right up to their origin from Pradhāna. As body-building and therapy are allied, we can definitely say that Patañjali does not depend exclusively on Īśwara in his therapeutical measures. Hence Patañjali's Ekatattva may be any appropriate entity and not necessarily Īśwara.

3. In *Saura-Purāṇa*, Chapter XIII, diseases are classified in various ways as Adhyatmic, Adhibhautic and Adhidaivic or as Sattvic, Rajasic and Tamasic, or as Vātaja, Pittaja and Kaphaja; and for the cure of these concentration on different entities including Īśwara is prescribed. Thus the curative methods given in *Saura-Purāna* and *Vāyu-Purāṇa* support the view that Patañjali's Ekātattva refers to any appropriate entity and not necessarily to Īśwara. *Vāyu-Purāṇa*, Chapter XI also prescribes concentration on different parts of the body for curing particular troubles.

If our readers have followed our argument thus far, they will see that the view that we have taken does not agree either with Vāchaspati Miśra or with Nāgojī Bhaṭṭa. We do not agree with Vāchaspati Miśra because he wants Ekatattva to be restricted to Īśwara only. Again we differ from Nāgojī Bhaṭṭa because according to him Saṃyama on any entity without reference to any propriety would secure the necessary result. Our view is that any entity is as good as any other entity for this purpose, provided it is appropriately selected. We do not propose to discuss here the rules which should govern the selection of a particular entity that would be appropriate to a particular disease. The discussion would occupy several pages of this magazine and would be too subtle for an average reader of the 'Kalyana-Kalpataru'.

The foregoing discussion should not, however, be taken to mean that Īśwarapraṇidhāna has no compulsory place in Yogic therapy of Patañjali. Īśwarapraṇidhāna would be the only remedy where the sufferer's mind is too feeble to concentrate on anything. Even in the worst condition, a sufferer can mentally repeat Praṇava and can invoke Divine Grace by making a persistent effort to remember God.

There is one important point regarding Patañjali's Ekatattvābhyāsa to which I must draw our readers' attention. The Bhāṣyakāra, along with Vāchaspati Miśra, Nāgojī Bhaṭṭa, Bhojavṛttikāra and Chandrikākāra, insists upon this Abhyāsa being accompanied by Vairāgya, although *Bhāvagaṇeśavṛtti* and *Maṇiprabhā* make no mention of Vairāgya as a condition. We feel that this insistence on Vairāgya is essential for Patañjali's Yogic therapy.

Patañjali defines Vairāgya as the conscious control of the mind on the part of one who has rid himself of thirst or distaste for objects which one has either seen or about which one has heard. In terms of modern psychology we can define Vairāgya as freedom from emotions and power to sublimate all instincts in pursuit of Kaivalya. All our civilization is based on education and our education is based on the control of emotion and sublimation of instincts as shown by Denison,[1] Ross[2] and many others. Thus we see the utility of emotions and instincts when they are properly controlled. But uncontrolled and violent emotions lead to serious bodily changes often leading to disease and even to death under extreme circumstance.[3] So if these emotions are not controlled, Ekatattvābhyāsa will be of little avail or may become even impossible. Hence we think that the Bhāṣyakāra and others are perfectly justified in insisting upon the Ekatattvābhyāsa being backed up by Vairāgya. So we see that Patañjali's measure for preventive therapy is Īśwarapraṇidhāna and for curative therapy Ekatattvābhyāsa backed up by Vairāgya.

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1. J. H. Denison—*Emotion as the Basis of Civilization.*
2. J. S. Ross—*Groundwork of Educational Psychology.*
3. References:—
   Emotions and Bodily Changes by H. F. Dunbar.
   Physiology of Emotions by H. I. Sehon.
   A Message to the Neurotic World by F. Volgyesi.
   Progressive Relaxation by Jacobson.
   Asanas by Kuvalayananda.

Now we shall try to see what Patañjali has proposed for physical culture that is for building up a body that is healthy, strong and beautiful. Patañjali's word for physical perfection is 'कायसंपद्' which he defines[1] as a body that is at once beautiful, lustrous, strong and has its parts as firm as the thunderbolt. We dare say that no modernist can improve upon this beautiful definition of physical perfection.

But what does Patañjali lay down for this splendid physical achievement? Again his method is one of Saṃyama that is concentration in its three stages of Dhāraṇā, Dhyāna and Samādhi. He propounds his theory as follows. Human bodies are composed of five Bhūtas, namely, Pṛthvī, Ap, Tejas, Vāyu and Ākāśa. If these Bhūtas could be controlled any degree of perfection can be achieved for the body. Further, for controlling Bhūtas, he prescribes Saṃyama on their fivefold aspects, starting with their gross form and ending with the purpose which the Bhūtas are intended to fulfil. These five aspects may be enumerated as coarse, essential, subtle, inhering, and purposive.[2] Without entering into philosophical subtleties and trying to understand the exact nature of these aspects, we can say that according to Patañjali the five Bhūtas are merely slaves in the service of a powerful mind and as bodies are composed of Bhūtas they can be worked up to any degree of perfection by controlling the Bhūtas by systematic concentration.

Then summing up our discussion of Patañjali's therapy and physical culture, we find that the one instrument with which he wants to conquer disease or weakness is the mind which is trained to concentrate even on the subtlest of entities. When we see that even the modern medical scientists have begun to acknowledge the influence of the mind on human health, we can confidently say that a time has come when Patañjali's theories deserve to be investigated from the modern point of view and thoroughly exploited for the good of humanity.

The greatest difficulty in the way of trying Patañjali's methods of therapy and physical culture, is the rigorous mental discipline which these methods demand. Most probably it was to escape this rigour of mental discipline that the old Yogīs attempted to find out easier methods. These methods also demanded mental co-operation indeed, but that was up to a certain extent and they mainly depended upon physical control. The culmination of this attempt is, I believe, to be found in the latest authoritative text books of Haṭhayoga such as *Haṭhayogapradīpikā* and *Gheraṇḍa-Saṃhitā*. The transition from the purely mental method of Patañjali to the physico-mental method of Haṭhayoga seems to be a slow one and took centuries for its completion, as is to be seen from the various references to Yoga scattered over the Purāṇas and some of the later Upaniṣads.

As mentioned previously in this article the Haṭhayogīs borrowed their pathology and most of their physiology from Āyurveda. Even their dietetics was discussed in Ayurvedic terms and not in terms of Sāṅkhya and Pātañjala Darśanas. For example in the first Upadeśa of *Haṭhayogapradīpikā* diets are classified as Pathya and Apathya and not as Sattvic, Rajasic and Tamasic which should have been done following the Sāṅkhya Darśana, and which has been done in the *Bhagavadgītā* which

1. रूपलावण्यबलवज्रसंहननत्वानि कायसंपद् ।

(*Yogasutras* III. 46)

2. स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः ।

(*Yogasutras* III. 44)

looks to be entirely free from the Ayurvedic influence and never talks of Vāta, Pitta and Kapha. However, it is to be noted that in spite of the Ayurvedic influence, the Haṭhayogīs had their independent system of health-culture and therapy which consisted of Ṣaṭ-Kriyā, Āsana, Bandha, Mudrā, Prāṇāyāma, etc. As this article is intended to discuss only the general principles of Yogic therapy and physical culture, we do not propose to discuss either the technique or the physiology or the therapeutical application of these Haṭhayoga practices here. We would only very briefly refer to an attempt that is being made at the Kaivalyadhama to investigate these Haṭhayoga exercises from the point of view of the modern sciences and then give some results of the Haṭha-yoga therapy as it is being practised in the Ishwardas Chunilal Yogic Health Centre of the Kaivalyadhama in Bombay.

The Director of the Kaivalyadhama took the Haṭhayoga practices as he received them from his revered Guru-deva, His Holiness Paramahansa Sri Madhavdasji Maharaj of Malsar, a village situated on the banks of the Narmada in Gujarat. These practices were subjected to experimental work in the Āśrama and other laboratories with a view to co-ordinate them with modern sciences. This co-ordination though yet in its infancy has yielded valuable results. Clinical work based on this co-ordination is being carried on both at Lonavla and in Bombay and has revealed the high therapeutical value of these exercises. We give below the results of Yogic therapy which were achieved in the Kaivalyadhama, Ishwardas Chunilal Yogic Health Centre in Bombay.

But before producing these statistical returns, we want to say a few words to our readers. Although this article refers to disease and health, the utility of Yoga does not end here. Yoga has a complete message for humanity. It has a message for the human body, it has a message for the human mind, and it has also a message for the human soul. Those of our youths who really want to serve the highest interests of humanity should take to the study of Yoga and bring solace not only to themselves but to the whole world.

Following is the list of diseases treated at the Kaivalyadhama, Ishwardas Chunilal Yogic Health Centre of Bombay: Constipation, dyspepsia, piles, nerve-exhaustion, seminal weakness, impotency (other than congenital), general debility, chronic functional headache, insomnia, heart disease (functional), chronic cold, chronic bronchitis, asthma (certain types), lumbago, sciatica, and other rheumatic pains, diabetes, obesity, high blood pressure, diseases of women including sterility (particular types), leucorrhoea, disturbances of menstruation, flexions and displacements of the uterus, repeated abortion, ovarian insufficiency, etc., etc.

It is to be noted that the percentage of patients successfully treated has never been below 65 during the last six years for which the centre is in existence. This speaks volumes for the therapeutical value of Yoga especially when it is remembered that people come to this Yogic Health Centre only after trying all other systems of treatment. Patients have to attend the Health Centre daily for Yogic training No advice is given by correspondence.

My Experiences in Pranayama.

BY SWAMI SRI KRISHNANANDA.

There are four classes of men in this world, sinners, worldly-minded men, seekers and liberated souls. The sinner does not distinguish between right and wrong, virtue and vice. The worldly-minded man follows the ethical standard and lives his life so as to be able to enjoy happiness in this and the other world. The seeker has done with worldly enjoyments and is in search of the highest Bliss. The liberated is he who has actually attained the state of spiritual Bliss. Among these, the sinner, the worldly-minded and the liberated do not evince any particular interest in spiritual life. For, the discriminating sense of truth and untruth is not awakened in the sinner, the worldly-minded is engrossed wholly in his selfish motives and works, and the liberated has risen to a state beyond all search. Therefore, it is only the seeker who aspires to attain the state of highest good. The desires and tastes of seekers, again, vary according to their Karmas done in previous births. Therefore, the scriptures have laid down the different paths of Jñāna, Karma, Bhakti and Yoga, etc., to be followed by seekers according to their capacity and qualification. Those who wish to practise Rājayoga, and yet possess a restless mind are advised to take up Haṭhayoga in the first instance for their practice.

What is Haṭhayoga? The scriptures say:—

हकारः कीर्तितः सूर्यष्ठकारश्चन्द्र उच्यते ।

सूर्याचन्द्रमसो योगाद्धठयोगो निगद्यते ॥

The word Haṭha is composed of the syllables *Ha* and *Ṭha*. The breath that rising from the heart goes out of the body is called the Prāṇa and denoted by the syllable *Ha*. It is always warm and is, therefore, also called the sun. The breath that is taken in is the Apāna and is denoted by the syllable *Ṭha*. It is cool and is therefore also called the moon. A right regulation of the action of these, sun and moon, or Prāna and Apāna, is Haṭhayoga. The culmination of Haṭhayoga lies in the attainment of Rājayoga.

केवलं राजयोगाय हठविद्योपदिश्यते ।

(Hathayogapradipika)

"It is only for the attainment of Rājayoga that Haṭhayoga has been prescribed."

Haṭhayoga has four divisions or limbs: Āsana (bodily postures), Prāṇāyāma (regulation of breath), Mudrā (arrangement of fingers denoting mystic signs) and Nādānusandhāna (hearing of the inner sound). Practice of Āsanas make the nerves light and soft and removes bodily diseases. After the practice of Āsana, Prāṇāyāma and other processes of Yoga are taken up. We shall now consider the qualifications that are necessary for the practicant who desires to take up the practice of Prāṇāyāma.

Only seekers who are Brahmachāris (who maintain their sex-energy), who take the right food in right quantity and at the right moment and have all their movements rightly regulated, who speak only when necessary and are truthful, aspiring in faith, not given to anger, patient and who abstain from all intoxicants, such as tobacco, Bhang, Ganja, wine, etc., are fit for Prāṇāyāma. Living under a Sadguru they should carry on their practice under the former's direct guidance. Those who neglect Brahmacharya and are mostly

occupied with worldly affairs, who have to move in the sun, who smoke, who have to do hard physical labour, who are engaged in the study of subjects like grammar, who are servants of a worldly master and cannot observe the rules of Yama and Niyama, who are born invalids or possess a weak heart, are not qualified for the pursuit of Prāṇāyāma. Even among the qualified, those who are still young (between the ages of seven and forty), whose circulation of blood is in its full vigour and who possess a strong body and a strong set of nerves, can successfully carry on the practice of Prāṇāyāma. In ancient times the disciple was first required to attain perfection in Upāsanā or practice of Devotion, and then he was given lessons in Yoga. Thus the possibility of danger was minimized. If in spite of all these protective devices, any obstacle came in the way as the result of some past evil Karma of the disciple, the experienced teacher, out of compassion for the disciple, used to remove it at once by his power of will. But the times are changed now and perfect Yogīs are not easily met with. For they live far away from the world, while those who generally declare themselves to be Yogīs are mostly men of the world, marked for their ability to write and speak well, but without any intimate knowledge of the subject they profess to teach. Sādhakas of Haṭhayoga, therefore, find it very difficult to discover the real Guru. The late Swami Paramananda of revered memory once related a story which I give below for the guidance of the reader, who is in search of a Guru.

Once a well-known Brahmachārī met the Swamiji and declared himself to be an expert in Haṭhayoga and promised to teach Swamiji the whole process of Yoga if only the latter lived with him at his Āśrama for a year. Swamiji humbly replied that he wanted only his grace and nothing more, for he had resolved in his mind to learn Yoga only from a Yogī whose direct disciple as well as the disciple of his disciple had attained perfection in Yoga. "You have been declaring yourself to be a Yogī for the last twenty years and yet you have not been able to train up a single disciple. How can I believe in your capacity to teach me?" The Sādhaka has to test the Guru in this manner and trace the line of teachers from whom the Guru derived his knowledge of Yoga, scrutinize the knowledge and experience of Yoga he possesses, enquire what disciples were benefited by his training, what was his manner of living and whether he was a simple and straightforward man. All these things have to be taken into consideration before seeking refuge under a Guru. Without meaning any reflection on anybody, I describe some of my experiences in this line and warn real Sādhakas against falling into the error of accepting ordinary writers and authors on Yoga—whose number is legion nowadays, as real masters of the science of Yoga, and thus open themselves to injury and unnecessary labour.

Some years ago, I had occasion to visit Nasik, where I met a Brahmachārī who was held in great reverence by the people of the place and worshipped as a great Yogī by a number of high-placed officials. The Yogī, however, was suffering from a disorder of phlegm. He is the author of a work on Prāṇāyāma. When some inaccuracies in his book were pointed out to him, he could offer no answer.*

There is another Mahātmā who often writes articles on Haṭhayoga. He is

* There are some English-educated friends who consider themselves to be master of all subjects, and do not hesitate to produce books on a subject without proper knowledge. I know of some graduates of this type, who have given their opinions on books on Yoga, and in fact, expressed opinions on Yoga, as if they were authorities on the subject.

a graduate of an Indian University and knows Sanskrit and is well-read in the literature of Vedānta. But he is not a Yogī. I have seen him a number of times and have lived with him for a month. Those who have some amount of practical knowledge of Yoga will be able to assess his writings at their true value, but those who are ignorant of Yoga are likely to be misled by them.

I know a learned man who considers himself to have attained perfection. His good wife has given birth to five children in the course of the last ten years. He is suffering from troubles in his head, eyes, teeth, lungs and kidneys. All the same, he is worshipped as a Yogī and he delivers learned lectures on Yoga. But he has not trained a single disciple in the practice of Yoga.

I warn, therefore, all earnest aspirants against the pitfall of being misled by books, speeches and articles on Yoga written by such eminent men. The body of a Yogī who has attained perfection in Yoga may grow weak in old age but it will never be a prey to disease. When a Yogī gives up his practice of Yoga, it is not unlikely that he may be attacked by some form of illness and if he does not remove the illness by a renewal of his practice or by the sheer force of will, the illness may continue. Let no aspirant attempt to learn Yoga even from such a Yogī. For he who does not or cannot remove his own illness, how can he be expected to protect his disciple ? The right man to impart the teaching of Yoga, therefore, is one who is devoted to his religious duties and is always cheerful, enthusiastic, free of greed, selfless, indifferent about fame or glory, simple in character and truthful in thought, word and deed.

Let not the reader commit the error of taking me for a perfect Yogī or even an advanced practicant in Yoga. I am as yet only an humble practicant. I write this article only for the benefit of those whose knowledge of Yoga is less than mine in the hope that it may help them during their training under a Sadguru. Some ten years ago, I used to keep a notebook which was crammed with my notes on Yoga and I possessed a number of works on the subject. But now neither the notebook nor those books are with me. And for the last eight years I have practically discontinued all my practice. It is therefore likely that many important points that otherwise would have formed a part of this article will be omitted. But whatever I propose to write will not contain anything that is not supported by authoritative works on the subject or not confirmed by experience. But I shall request the reader not to follow any practice herein mentioned without direction from a qualified Guru.

Only Sādhakas who have by a regular practice of Āsanas made their nerves flexible and soft are qualified to take up the practice of Prāṇāyāma. The Upaniṣads and other authoritative books clearly lay down that a Yogī should practise Prāṇāyāma only after he has mastered the Āsanas—'अथासने दृढे योगी प्राणायामं समभ्यसेत्.'

So long as anyone of the principal Āsanas like Padmāsana, Siddhāsana, etc., has not been mastered and the Yogī is not able to remain in that posture without feeling discomfort for two or three hours at a stretch, he is required only to proceed with his practice of Āsanas. He should start the practice of Prāṇāyāma only when fixity of Āsana has been attained. Spring and autumn are the best seasons for commencing the practice. In other seasons he may meet with difficulties. The element of Kapha (phlegm) of the body is naturally stimulated in spring and one automatically throws it

out. In autumn, Pitta (bile) is more active and destroys all disorder of the phlegm. This is the reason why these two seasons are recommended for starting the practice. But every Sādhaka should select his own time according to the nature of his constitution. He should not start it at a place where, owing to the climate, the element of Kapha (phlegm) in the system aggravates itself.

For the practice of Prāṇāyāma, the place should be windless, clean and perfectly peaceful. Prāṇāyāma should not be done in open air. For the blast of wind may prevent perspiration while perspiration is the thing needed for cleansing the nerves. Similarly, rubbing oil on the body should be avoided, for rubbing of oil stabilizes the impurities of the nerves and then they are not easily got rid of. The sweat that comes out during Prāṇāyāma should be rubbed over the skin. This prevents the element of Prāṇa being thrown out of the body and the skin is softened.

The ancient authorities have advised practice of Prāṇāyāma four times during the twenty-four hours of a day, morning, noon, evening and midnight. This should be done regularly every day. The Sādhaka should begin with ten Prāṇāyāmas each time and go on increasing the number by five every day so that the number comes up to eighty in fifteen days. When eighty Prāṇāyāmas are practised at each sitting, the total number for every day would be 320, which involves a labour of more than six hours if these are practised with care and in their best form (उत्तम). In my opinion this would be too much for the practicants of these days, so I advise them to begin with ten Prāṇāyāmas and increase the number only up to forty. When they reach the stage of Prāṇāyāma in its best form, they may reduce the number to twenty-five. If they feel exhausted, they should give the needed relief to their lungs by practising Prāṇāyāma of the inferior type only a quarter of their daily number. In no case should there be total absence of practice on any day. Prāṇāyāma should be practised quietly and in a peaceful atmosphere. Any abrupt increase in the length of Kumbhaka may prove injurious.

Prāṇāyāma may be practised also twice a day, in the morning after evacuation of the bowels but before sunrise, and in the evening two hours after sunset. In summer, the hour for the evening practice may be pushed further into the night. In case of indisposition, indigestion or exhaustion, the evening routine should be curtailed, otherwise the lungs will grow weak and may lose the necessary strength to throw out internal air.

While practising Prāṇāyāma, the body should be erect but not stiff, with the lungs at ease so as to hold a large quantity of air and thus maintain an increasing length of Kumbhaka. When the lungs are not plastic, inhalation to the fullest extent is not possible, and the lungs themselves grow weak because of the currents of air dashing against them and the content of air within will become impure, and come out every now and then in the form of eructations. This is considered to be a most dangerous state. The only remedy in that case is to stop the practice of Prāṇāyāma altogether and take to the practice of Āsanas and Viparītakaraṇī Mudrā (balancing the body on the head) which will help the lungs to regain their strength. The Sādhaka should then enter into Rājayoga through the practices of hearing the internal sound and Trāṭaka, without even going through the process of Prāṇāyāma.

While practising Prāṇāyāma, the body should be kept bound by what is

called the Mūlabandha, which means keeping the rectal muscle contracted. This method draws the Apāna upward. A steady Mūlabandha effects regularity in excretions, keeps the bowels in right working order and gives vigour to the circulation of blood, thus creating the right condition for the inner sounds to open. When the intestines are freed from faecal matter, the Nāḍīs or nerves will be perfectly pure. In that state, the Kuṇḍalinī will awake, *i. e.*, the Apāna will unite with Prāṇa and enter the cerebrum. If the Mūlabandha is not done in the right manner, the lungs will be adversely affected and they will grow weaker every day. The process is similar to what a carpenter does when he nails a window-shutter. He puts a strong support on the other side when he strikes the nail so as to keep the whole frame together, otherwise the parts get disjointed. Similarly, during the practice of Prāṇāyāma, the rectal muscle must be kept steadily contracted. If this is not done, there will be no clear evacuation of the bowels, and faecal matter will dry up in the system and a sort of exhaustion will be felt in the body.

After Pūraka or inhalation, Jālandharabandha should be immediately resorted to. This Bandha is done by bending down the head and pressing the chin against the root of the neck so that the whole pressure falls on the Viśuddhachakra in the thoracic region. When the Bandha is rightly done, the course of breath in the thoracic region is stopped and while you retain the breath (Kumbhaka) after having done the Pūraka, no air from the lungs will come above the root of neck. All the sensory nerves of the body are strengthened by this Bandha. For Jālandharabandha binds the sixteen vital centres of the body, viz., the toes, the ankles, the knees, the thighs, the centre of the perinaeum, the genital organ, the navel, the heart, the lower throat (the part below Viśuddhachakra), the upper throat (the part above Viśuddhachakra), the projection in the centre of the neck, the nose, the eye-brows, the forehead, the posterior head, and the Brahmarandhra. The centre of the sensory nerves is, no doubt, the head and not the Viśuddhachakra or the throat centre; but all the limbs of the body below it are regulated and all their messages to the centre above are carried by Viśuddhachakra. By means of Jālandharabandha the head is made secure against attacks of air-currents. Jālandharabandha protects the head and the sensory nerves. If it is wrongly done, it will create disorders, specially in the nose, the eyes, the head and the throat. One may even suffer from rheumatism or nervous ailments.

To begin with, Jālandharabandha should be practised only for five minutes and the time should be gradually increased. If it is excessively done without previous practice, it will cause pain in the nerve at the back of the neck. In that case clarified butter prepared from cow's milk or Eucalyptus oil should be rubbed over it. Rest for a day or two will heal the pain.

After Kumbhaka, Rechaka (exhalation) has to be done with Uḍḍīyānabandha, releasing the hold of Jālandharabandha. Uḍḍiyānabandha is contraction of the intestines in the stomach backward. Contraction of the intestines causes contraction of the lungs also and thus strengthens them. All distempers arising from inequality of the three humours are thereby cured and the humours are harmonized; the channel of Suṣumnā is purified and Prāṇa goes upward. Uḍḍīyānabandha has been described by the Śāstras as "the lion that waylays the elephant of death." It is the foremost of the three Bandhas. But when it is done in a defective manner, it weakens the lungs and the liver.

Thus the three Bandhas are necessary in the practice of Prāṇāyāma. They should be practised and mastered even before starting the practice of Prāṇāyāma.

The duration of Kumbhaka (pause or the retention of breath) should be equal to the time taken in Rechaka (expiration) which should be slowly done. Pūraka (inhalation) has to be done just in the way of drawing water slowly through a pipe. A rapid Pūraka will create two difficulties, firstly, it will hurt the lungs; secondly, it will shorten the duration of Kumbhaka. In itself it is not so injurious. But when Rechaka also is done swiftly it will agitate the lungs and the nerves and that is injurious to the lungs, heart, nose, ears, head and other vital limbs. Therefore Rechaka must always be done very slowly, keeping full control over the process. After Rechaka, Kumbhaka should be done for a second or two and then Pūraka should be repeated. Outer Kumbhaka (pause after exhalation) strengthens the lungs.

Prāṇāyāma is classified as best, intermediate and inferior according to the length of duration of Kumbhaka. The best is that in which Kumbhaka lasts for 50 seconds; in the intermediate, it lasts for 33 seconds and in the inferior it lasts for 16 seconds and a half. The duration of Rechaka must be double that of Pūraka and the duration of Kumbhaka double that of Rechaka. But the correct rule whose observance will be found to be more beneficial is given in the table below:

DURATION OF PRĀṆĀYĀMA (IN SECONDS)

	Pūraka	Kumbhaka	Rechaka	Outer Kumbhaka
1. Inferior.	4	16½	8	1
2. Intermediate.	6	33¼	10 to 12.	2
3. Best.	8	50	12 to 16.	3

When one has reached the stage of the best Prāṇāyāma, one can practise the kind of Prāṇāyāma known as Bhastrā, which in rapid progression increases the length of Kumbhaka and somewhat decreases the length of Rechaka. For a quantity of air in the lungs is thereby turned into the principle of Prāṇa. When Kumbhaka has, by practice, exceeded a period of five minutes, Rechaka may be done, as a rule, only after two Pūrakas. The air which we inhale in Prāṇāyāma reaches the lungs only and not any other part of the body. The impure air that rises from the stomach gets out as an eructation and the air from the intestines gets out through the anus. This is the air which is produced by the food we take. It does not enter the lungs. The five Vāyus or airs which the Śāstras mention are all vital principles (Prāṇa). There is difference between ordinary air and Prāṇa, which is a transformation of the former. As all trees, flowers, fruits and our material bodies are transformations of earth, so also the Prāṇa is a product of the subtle form of air. Our body is called material because it is made of matter. Similarly, the Prāṇa is the very essence of air and therefore goes by that name. It will not be improper to place the Prāṇa in the same category as electric wave. The principle of Apāna is another form of the same Prāṇa or vital principle. When Prāṇa and Apāna unite, they pass as one whole through the Suṣumṇā into the cerebral region. When they ascend through the channel of Suṣumṇā, they may be perceived with closed eyes as light in the centre between the eye-brows. This light appears in various

colours, e. g., blue, red, white and yellow. This upward course of the Prāṇas is what is called awakening of the Kuṇḍalinī Power. It is this stage which further develops into Unmanī Avasthā, the state of mindlessness, and Samādhi, complete absorption in ecstasy.

When the last and best stage of Prāṇāyāma is reached, the Prāṇa begins to ascend towards the brain through the Suṣumṇā. In the beginning its movement is slow like that of an ant. But afterwards when that part of the nerve beyond the three knots is cleansed the ascent becomes a jumping movement like that of a frog. And when finally Kumbhaka becomes sufficiently long through practice of Prāṇāyāma of the Bhastrā kind, the Prāṇa enters the Sahasrāra, the thousand-petalled lotus through a movement which is similar to the flight of a bird. When the Prāṇa begins to enter the brain, a heavy pressure is felt in the head. The head is cleansed in a few days, the power of endurance increases and the pain disappears. When after a year or so, the Prāṇa begins to move more quickly, the mind gets concentrated and a rapturous delight is experienced.

After practising Prāṇāyāma, the body should be given rest for a while in the posture of Śavāsana, *i. e.*, lying like a dead body and simultaneously with it an attempt should be made to hear the inner sound. After rest, bath should be taken in luke-warm water and then the daily obligatory prayers should be offered. After prayers, meals should be taken and then Shastraic discourses should be heard attentively in an atmosphere of peace. No solid food should be taken at night. If necessary milk in a tepid state may be taken.

The Śāstras have laid down the following nine forms of Prāṇāyāma: Anuloma-Viloma, Sūryabhedī, Ujjāyī, Sītkārī, Śitalī, Bhastrā, Bhrāmarī, Mūrchchhā and Plāvinī. Till the stage of the best Prāṇāyāma is reached, the practice of the Anuloma-Viloma form is beneficial to the Sādhaka. This cleanses the nerves on both sides, gives strength to both the lungs, eradicates all forms of disease and creates a harmony in the working of the three humours.

Anuloma-Viloma

Assuming the posture of Padmāsana or Siddhāsana, the Yogī, with his Mūlabandha kept steady, should first exhale through the left nostril and then inhale through the right. Then with Jālandharabandha, Kumbhaka should be done, at the end of which the Bandha should be released and then with Uḍḍīyānabandha Rechaka should be slowly done through the right nostril. It should be followed by external Kumbhaka for a second and then by Pūraka through the right nostril. Kumbhaka (as long as one can hold the breath) should follow the Pūraka after which exhale through the left nostril. This completes two Prāṇāyāmas. After the interval of a second in external Kumbhaka, the same process should be repeated. Thus ten Prāṇāyāmas should be done at a time. Then by adding five Prāṇāyāmas every day, the number should reach the figure of forty in a week. While doing Kumbhaka, one's own particular Mantra of worship should be continually repeated. Kumbhaka should be regular in duration. The body should be at ease, erect and motionless and the eyes should be closed. When doing Rechaka and Pūraka through the right nostril, close the left nostril with the last two fingers of the right hand. Similarly, when doing Rechaka and Pūraka through the left nostril, close the right nostril with the thumb.

The length of the duration of Kumbhaka in the inferior type of

Prāṇāyāma is 16½ second, but if it is found difficult in the beginning, the length may be shortened. There should be no compulsion in the matter of increasing the duration of Kumbhaka. It has to be done patiently and gradually by seconds. A patient and regular practice for three or four months will enable the Sādhaka to reach the intermediate stage of Prāṇāyāma. When it is reached, one can take up other forms of Kumbhaka for practice, if time, place and one's own nature are favourable to such practice. When the last and best form of Prāṇāyāma is reached, one can even attempt to practise Khecharī which will rapidly increase the duration of Kumbhaka.

There are some teachers who initiate their disciples in Mahāmudrā, Mahābandha and Mahāvedha even while they are going through the practice of the inferior type of Prāṇāyāma. Mahāvedha gives a swift motion to the Prāṇa upward; but it is beneficial to those who possess a strong body and is harmful to the weak. For want of space, we shall not deal with the subject of Mudrās in this article.

Both in the morning and in the evening, the practice is to be the same. But when the body is tired, the course may be shortened. If some Āsanas and the Viparītakaraṇī (balancing the body on the head) is intended to be practised, they should be done in the morning before Prāṇāyāma and never in the evening. Practice of Viparītakaraṇī in the night is declared to be injurious.

Sūryabhedī

The process begins with exhalation followed by inhalation through the solar nerve, and then by Kumbhaka at the end of which Rechaka (exhalation) should be done through the left or lunar nerve. Jālandharabandha and other Bandhas are also necessary in this Prāṇāyāma as in others. This form of Prāṇāyāma is known as Sūryabhedana, *i.e.*, piercing the sun. Anuloma-Viloma form of Prāṇāyāma consists of both Rechaka and Pūraka being done alternately through both the left and right nostrils. But the characteristic of the Sūryabhedī form is that Pūraka alone is done through the right nostril and Rechaka through the left.

The right lung is connected with the liver below and the Prāṇāyāma has, therefore, the effect of increasing bile and consequently heat which removes the excess of Vāta (air) and Kapha (phlegm) in the system. The accumulated phlegm in the forehead, all disorders in the airy nerves, impurities of blood, skin-diseases, intestinal worms, worms born of perspiration, germs of leprosy and other diseases are thereby thrown out of the body. Summer is not the proper season for this form of Prāṇāyāma. People in whose system the element of Pitta predominates should not practise this Prāṇāyāma.

Ujjāyī

Bend the face a little downward and fill the body from throat to heart with breath accompanied by sound. The breath has to be drawn in in small quantity through both the nostrils. Kumbhaka then follows for four or five seconds and then Rechaka through the left nerve. All the three processes, Pūraka, Kumbhaka and Rechaka, in this Prāṇāyāma are done only on a small scale. Jālandhara or other Bandhas are not so necessary in connection with it and it can be done while one is sitting or walking, standing or even lying on bed. When it is found inconvenient or difficult to practise other forms of Prāṇāyāma on account of lack of time or any physical difficulty, Ujjāyī Prāṇāyāma should be done for an hour or so.

This Prāṇāyāma removes all excess of phlegm, diseases of the stomach,

abdominal dropsy, weakness of the bile, indigestion, all disorders of the seven elements of the gross body and diseases arising from constipation and gives strength and vigour to the body.

SĪTKĀRĪ

This is done by extending the tongue up to the lips and drawing in breath through the mouth along with a hissing sound. In this Prāṇāyāma, Pūraka is thus done through the mouth. Kumbhaka is then done for four or five seconds and then Rechaka as slowly as possible through both the nostrils. Bandhas are not required in this Prāṇāyāma. But if a long duration of Kumbhaka is desired, Bandha becomes necessary.

This Prāṇāyāma immediately aids the function of the liver and secretion of bile. It helps one to overcome hunger, thirst, sleep and sloth. It checks excess of bile and fills the body with energy. The air drawn in by Pūraka adds strength to the Prāṇa energy and does not allow the body to deteriorate.

ŚĪTALĪ

This is done by bringing out the tongue a finger beyond the lips and making it hollow in the middle and protruding the lips like the bill of a bird inhaling air through the mouth. This is followed by a short Kumbhaka and a gradual Rechaka through both the nostrils. This form of Prāṇāyāma cures a number of diseases such as chronic enlargement of the spleen, intestinal disorders, diarrhoea, dysentery, acidity of stomach, derangement of blood produced by bile, insanity, suffering from abnormal hunger and thirst, etc. This Prāṇāyāma should be done for half an hour both in the morning and evening. But it should be avoided in winter and should never be done by men of phlegmatic temperament.

BHASTRĀ

This Prāṇāyāma is done in Padmāsana. The breath is rapidly inhaled through the left nostril and rapidly exhaled through the right, without Kumbhaka of any kind. This is done exactly in the same way as a blacksmith works his bellows. The process is repeated eight times and at the ninth turn Pūraka is followed by Kumbhaka with Jālandharabandha. At the end of Kumbhaka the Bandha is released and the breath is slowly exhaled with Uḍḍīyānabandha. An external Kumbhaka for three seconds follows it after which Rechaka is done successively for eight times through the left nostril. At the ninth turn, again, Pūraka is done through the right nostril and then Rechaka as it naturally follows. These are two complete Prāṇāyāmas. Twelve Prāṇāyāmas of this type should be done alternating the process by the right and left nostrils.

This Prāṇāyāma rapidly increases the power of Kumbhaka, but it should not be done to excess for it may injure the lungs. This Prāṇāyāma cures all diseases arising from a disharmony of the three humours. It increases the internal fire and all impurities in the Suṣumnā are thereby destroyed. The three Granthis or knots of Brahmā, Viṣṇu and Rudra are pierced and the vital energy or Prāṇa entering the Suṣumnā begins to soar as a bird soars upward.

BHRĀMARĪ

This is done in Siddhāsana, with closed eyes, with mind concentrated on the centre between the eye-brows and body bound in Jālandharabandha, which has to be kept steady throughout the process of this Prāṇāyāma. Pūraka is then done through both the nostrils making all along a humming sound like the sound of bees. Kumbhaka is to follow for three seconds. Rechaka is done gradually and should be accompanied

by the sound. The process should be repeated 144 times. Bhrāmarī and Mūrchchhā types of Prāṇāyāma are, it is said, largely prevalent among the Buddhists. There are five stages in this form of Prāṇāyāma. In the first stage, after practising Pūraka for some days, Mahāmudrā is formed during Kumbhaka: when a three-second Kumbhaka becomes a regular habit, Rechaka is done in Siddhāsana. The Prāṇāyāma is practised in the bodily position of Mahāmudrā which is stretching out first only the left leg, then the right one and then both legs and taking hold of the feet by both hands. The Mahāmudrā practised during Bhrāmarī Prāṇāyāma is somewhat different from Mahāmudrā practised in connection with other Prāṇāyāmas. Some Sādhakas practise it for several times ranging from 48 to 72. A regular practice for a year enables the Sādhaka to touch with his forehead a point six inches beyond the knees and ten inches above the ankles.

In the second stage, Kumbhaka is done for six seconds in the position of Khecharī. At the end of Kumbhaka the head is turned from left to right and Jālandharabandha is formed for Rechaka. The turning of the head from left to right has to be done for 144 times in 144 Prāṇāyāmas. The duration of Kumbhaka is increased in the third, fourth and fifth stages and the turning of the head also is progressively longer. Through turning of the head, the principle of Prāṇa is felt to be revolving through every part of the brain. This Prāṇāyāma accelerates the opening of the Nāda or internal sound which begins to ring louder and louder, and helps to bring about a swift concentration of the mind.

MURCHCHHĀ

When mastery is gained in the practice of the Bhrāmarī form of Prāṇāyāma, the Sādhaka may proceed to the Mūrchchhā. The Pūraka in this Prāṇāyāma is done in Siddhāsana inhaling the breath through both nostrils. At the end of Pūraka, Jālandharabandha is formed and both ears and eyes, the nose and the mouth are closed, with thumbs, index fingers, the middle, the penultimate and the last fingers respectively of both the hands. In this position, Kumbhaka is done for six seconds. Then by loosening a little the hold of the penultimate fingers on the nostrils the breath is exhaled through both the nostrils, while yet remaining in Jālandharabandha. When this form of Prāṇāyāma is practised together with the other forms, the duration of Kumbhaka is prolonged. When a longer Kumbhaka is desired, Uḍḍīyānabandha has to be formed and Jālandharabandha given up during Rechaka.

During Rechaka in this Prāṇāyāma with concentration of mind on the brow-centre, the Prāṇa appears before the vision in the form of a light of white, blue, black and red colours. After the practice of this Prāṇāyāma, those who are used to Bhrāmarī sit in Siddhāsana and hear the internal sound, while practicants of the other forms of Prāṇāyāma lie in Śavāsana and hear the sound.

I have described these eight forms of Prāṇāyāma according to my knowledge and experience. I have only heard about the ninth form of Prāṇāyāma, the Plāvinī, but as I have no personal experience of the process I refrain from writing on the subject. Man's knowledge is imperfect; therefore, if I have committed any error in my description of the eight processes of Prāṇāyāma, I crave to be excused by the readers.

Yogic Exercises for the Stomach.

BY MANIK RAO.

Stomach is the first concern of man, God coming in only afterwards, as goes an Indian proverb. The implication of this is deeper than what superficially appears. For, it is only when the stomach works properly, that all the good and high ideas of an ethical character and of union with or Devotion to God can suggest themselves to and be readily received and acted upon by an individual. The optimism and cheerfulness of an individual mind which contributes so powerfully to the optimism and cheerfulness of others is due to that one thing, the proper working of the stomach, which develops the power of the mind and makes the mind and body willing to make sacrifices for the good of others. And to make sacrifices and undergo hardships for the sake of one's fellow-beings is the same as offering one's life to the service of God Himself. When one lives that life, God, even though uninvited, is forced to come to the devotee of his own accord and fulfil all his wants and wishes.

All the limbs of our body are said to have their own presiding deities, for instance, Indra is the god of hands and Viṣṇu of feet. The god of stomach is Yama. The greater the strength of stomach, the more distant is all-devouring Death from the body. So long as the stomach is in right working order, death cannot exercise any influence on the body. To conquer death, therefore, one needs a powerful stomach which means a proper functioning of all organs of the alimentary canal. To keep them clean and healthy and strong is to become a Mṛtyuñjaya, conqueror of death.

The limbs of the body, feet and hands etc., had once a quarrel with the stomach. The story is related in the *Aesop's Fables*. Hands and feet felt aggrieved that all the labour needed to keep up the body was done by them while the profit derived from their labour went to the stomach which practically did nothing and selfishly enjoyed what in fact was earned by the hands and feet. This was exploitation, pure and simple, a wrong which they were not going to tolerate any longer. The stomach humbly submitted, "Good friends, I do not take up for myself all your earnings. I distribute them to all according as they work for the body, and for myself I take only so much as would compensate my labour." But these good fellows did not appreciate the argument and took direct action against the stomach by calling a strike. The result was that all members of the body began to weaken and shrink. And then light dawned upon them and they accepted defeat and joined their work. The function of the stomach resembles that of a ruler. Outwardly it seems to be almost nothing but behind the scene it is everything, and produces its effect on the entire body and it is through the effect that it shows itself. If the ruler of a state does not properly function, the subjects of the state also grow weak and both the ruler and the ruled are ruined.

The length of human life has been computed by our ancient Ṛṣis to be one hundred years. Modern investigations tend to put it between one hundred and twenty-five and one hundred and fifty years. In ancient times, no death ever occurred before the completion of a full period of hundred years. But now a life of hundred years is very rare to find. The percentage of death even before

completion of twenty-five or thirty years is everyday increasing. If we look into the cause of this deplorable change, we will find that it is due to the weak condition of the stomach of our young men. A number of causes have contributed to that result, and the vitality of our people has been so much lowered that a few arrows in the form of diseases are sufficient to draw many into the jaws of death. Is it not our duty, then, to think a way out and remove the conditions which are responsible for this deplorable state of affairs ?

Patients in innumerable numbers flock to the consultation rooms of doctors. Some of them suffer from gout or rheumatism, some from chronic fever, others from enlargement of liver, some others from intestinal troubles and so on. The one thing common to all these ailments is that they originate from irregularity in the working of the stomach. Doctors are used to treat their patients almost in a mechanical way and the treatment goes on for several months. Seventy-five percent of the patients will make the same report that they improved a little during the first few days of treatment but were disillusioned afterwards and came to realize that the treatment had done them no good. A radical cure in all these cases is unusual. Why ? Because the root-cause of the disease is almost left untouched and only the symptoms are treated. If, on the other hand, the root of the disease is eradicated, there is no reason why it should grow into a gigantic tree. The seed of the disease has, therefore, to be destroyed. When that is done, health is naturally restored.

In order to keep all the intestinal organs in a healthy condition, we have to be exceedingly careful about our diet. The food we take is transformed into blood and for that purpose the different elements contained in the food are separated by the various intestinal organs. It is by no means an easy task. A very large amount of energy is expended in this process. The work that we impose, by taking food, on these organs, must not, therefore, exceed the energy these organs can naturally put forth, else they will get exhausted before long and in a few years they will be so utterly damaged that they will be incapable of doing any work. Therefore, the quantity of food we take must never exceed our hunger. Eating for the sake of taste is injurious. The quantity must always be moderate.

Food cooked in boiling Ghee or oil and every kind of spiced food is injurious to the digestive process and prevents the gastric juice from being secreted in sufficient quantity. This hampers the process of separation of elements. The whole process then, takes a very long time causing putrefaction of food in the intestines. This results in excess of Pitta and Vāta in the system and loss of a healthy sense of taste in the tongue. The organs are thus needlessly exercised beyond their capacity without any compensatory effect. This is, indeed, a very wrong and extravagant manner of spending energy. Articles of food of this kind must, therefore, be avoided as far as possible.

Stimulants like tea, coffee, cigarette and wine are like poisons to these organs. They weaken the organs and hamper the process of blood-formation. These stimulants seem to remove depression and produce a temporary sense of refreshment. This is the reason why men of mental occupation generally get used to them. They seem to think that these stimulants do them good and they even allow a little tea to their children. Tea thus becomes an indispensable factor in the family and there are people who take pleasure in declaring that they and their children cannot do without it. But this is all nonsense.

These people do not understand what a great harm they are doing to their children by promoting the use of tea in their households. Even those who know it lack the moral courage to break the spell of this slavery. One of our foremost needs is to give up the use of these stimulants altogether.

When you feel thirsty, drink pure water, fresh and filtered, and nothing else. It washes the abdomen and the intestines. Drinking of water half an hour before taking meal is a good habit. It cleanses the stomach and stimulates digestive secretion and helps the process of digestion. While taking food, no water should be taken, for when food and water mix together, the digestive secretion is not provided in sufficient quantity and digestion is hampered. Water, as a rule, should be taken, half an hour after meal.

Those who suffer from indigestion may do well to rub their intestines with oil from right to left of the navel every day early in the morning and also to lie for half an hour on the stomach. Little children often lie in this position, it is the nature's impulse with them. We can use it to our advantage even when we are grown up and improve our digestion.

There are exercises for strengthening the hands and feet. Similarly, there are exercises for strengthening the stomach. The intestinal organs are not visible and so the necessity of strengthening them is not usually present to our mind. But the necessity is even greater than that of strengthening the hands and feet. A course of exercises for the stomach is, therefore, framed below.

Besides these exercises, there are forms of physical labour, such as digging the ground, hewing of wood, etc., which are as good as physical exercise, although hey take a subordinate place. They no doubt exercise the intestines and promote their proper working, but for such an exercise the method to be followed must be scientific. The late Mr. Gladstone, the illustrious Prime Minister of England, was used to hewing of wood for an hour every day. The example of the German Kaiser is also well-known. When his stomach began to grow fat, he invited all the best doctors in Germany and held a consultation with them. The doctors unanimously recommended a course of hewing of wood as the remedy and the Kaiser hewed wood regularly until he was cured. The efficiency and character of the physicians of Germany were equal to the efficiency and character of their ruler. But the case of our pot-bellied Rajas, Raises and Babus tells a different tale. They go to a doctor, the doctor serves his own purpose of amassing money and goes on prescribing medicine after medicine which these poor creatures are never tired of consuming. But what is the result ? These medicines, instead of curing them, often bring more complications. If, however, the doctor is a man of character and does his duty honestly and asks these idle fellows to go to the field and dig the ground or hew the wood, he is not likely to commend himself to their consideration. He may be dubbed as a man of no medical talent. For these people cannot understand what digging ground or hewing wood can mean. They can understand and appreciate the services of a doctor who simply goes on giving them costly medicines and keep them confined to their idle habits. What right have these people to be restored to health ? If they change their habits of life and instead of going to doctors and making their stomachs as so many dumps for throwing the contents of pharmacies, try the exercises framed here, they will surely regain their health and strength of mind and body.

The Exercises

1. Spread on the floor a carpet or an oil-cloth 6½ feet long. Sit on your knees as in Fig. 1 with your legs turned backward and the knees joined together, both your hands stretched in a straight line on both your sides, the palms touching the ground and the fingers touching each other. Sitting in that posture, lift your chest forward and drawing in a full breath bend your chest slowly to touch the thighs, with the nose touching the ground. While doing it bend the elbows and sit firm and unmoved on the heels. After touching the ground with the nose, get back slowly to your former position. This is one Daṇḍa.

2. Repeat posture No. 1. with this difference that the hands are to be placed here on the hip holding the left hand in the palm of the right hand. The chest is then to be projected and bent slowly to the knees, the nose touching the ground. This done, come back slowly to the initial posture.

3. Sit on the carpet and stretch your legs straight and as wide apart as you can. Then take hold of the toes by both your hands and without giving any turn to the knees bend your body at the hip downwards to touch the ground with the nose. While doing it, the hands have to be turned at the elbows. Then slowly resume your initial posture.

4. Repeat Exercise No. 1, and move first the right leg from that position and stretch it straight at right angles with the left thigh, keeping the hands in their former position. Then remove the leg from that to its initial position and perform one Daṇḍa of Exercise No. 1. Now repeat the same process with the left leg and stretch it straight at right angles with the right thigh. Then bring it back to its initial position. Repeat it several times.

5. Repeat the whole of Exercise No. 4, but in stead of putting the hands close to the knees, move them towards the leg which has been stretched out and keep them straight. Then bending the chest forward, stretch out the hands beyond the feet as far as you can and place the head on the knee. Repeat the process with the other leg also.

6. Sit erect with the legs stretched out wide apart as in Exercise No. 3. Then after taking in a full breath, bring the hands in a straight line with the shoulders and turn the whole body along with the hands rightward until the stomach feels the pinch and in that position stress the ground with your hands keeping to the side to which the hands are already directed. While doing it, the legs should remain firm in their position. Then bring back the hands and move the body leftward until the pinch of turning is felt in the stomach and stress the ground with your hands. Repeat it several times.

7. Stand erect, keep the feet, a foot and a half apart. Breathe deeply and while breathing bring both your hands in a straight line with your shoulders (Fig. 7.). Move the upper part of the body (*i. e.*, above the hip) rightward in a way that the right hand is brought leftward in a straight line with the shoulder and the left hand turned at the elbow (at right angles) touches the right shoulder (Fig. 8), the elbow facing the shoulder in a straight line. Then revert to the original position and move the body leftward.

8. Stand erect in the position of Exercise No. 7 and raise your hands upward in a straight line. Breathe deeply, slowly bending rightward and place your right hand on the ground close to the right foot (Fig. 9), keeping the left hand raised upward as before.

The knee-joints should not bend. Repeat the process on the other side.

9. Keep the hands raised upward and stand erect. Then lower the hands and bring them straight in the front and bending the body at the hip, bring the head in between the knees and touch the ground with the hands without bending the knees. Then return to the initial position. Do it for ten or twelve times.

10. Stand erect with hands raised upward as in Exercise No. 8. Bending the body at the hip, carry it backward as far as you can. Carry the hands also backward along with the body. Do it for eight or ten times.

11. Lie on back in a straight line. Keep both your hands straight. Deeply breathe and while breathing raise the left leg and the right hand upward in straight lines and bring them on the dividing line of the stomach as in Fig. 12 and touch the foot with the hand. Then reverting to the initial position, repeat the process with the right leg and the left hand raised together. Keep the knees unbent all along.

12. Instead of lying on back, lie on the stomach and without bending the knees from behind, touch the ankles with both your hands (Fig. 13). Keep the neck and the chest so lifted that the body may assume the figure of a bow. This will give the necessary tone to the intestines. Roll in that position sideways (Fig. 14). Beware of any sudden motion to the body.

13. Lie straight on back. Bend both the thighs and the knees and take hold of the wrists crosswise with both your hands close to the knees. Lift the back a little at this time (Fig. 15.).

14. Lie on back as in Exercise No 11. Join together the two thumbs of hands and keep the hands headward in a straight line. While breathing slowly, get up without bending the knees or giving the body any sudden motion and bring the hands, without altering their pose downward and touch the feet with them (Fig. 17). Then bending the body at the hip, without bending the knees, touch them with the nose. While doing it, do not lift the feet above the ground nor move them about. This done, return to the initial position without giving any sudden motion to the body.

15. Lie straight on back. Keep the hands and feet straight in one and the same direction. Lift the legs without bending them at the knees and bring them so far towards the head as to bend the stomach and bring the feet in line with the head and touch the ground (Fig. 18). While doing it, keep the hands still in their places. Bring back the legs to their initial position as slowly as they were moved towards the head.



Mesmerism and Hypnotism.

BY DURGASHANKAR NAGAR.

The sages of hoary past—our forefathers—the Ṛṣis were the real discoverers of this wonderful science. Our Yogic and Tantric Śāstras are full of records of phenomena akin to Mesmerism and Hypnotism, Magnetism, Seership, trances (Samādhi), visions, sacred sleep (Yoganidrā), gifts of speech and healing, the exercise of Mantras and imposition of hands.

The phenomenal use of touch through the hand for curing diseases practised by early saints and Mahātmās is even now prevalent among many a Yogī and Fakīr, whose ability shows startling results even today. To allay pain and suffering by breathing or blowing cool breath and hot breath on the inflammated parts or by gazing, to draw away aches and impurities by softly stroking the affected parts with hand or by extending fingers towards the diseased parts,—these methods are still practised in our villages and thousands of people are being benefited by them inspite of their misuse by many so-called Yogīs. It is now known to the learned that health may be impressed on the sick by certain movements and contact just as some diseases may be communicated from one person to another.

In ancient times this occult knowledge spread from India to Egypt, Greece and other intellectual centres of the West but all those people invariably attributed these secrets to supernatural powers and they never cared for their scientific explanation. Pompanatious of Mantua (1462 A. D.), a professor of philosophy at Padua, was convinced that disease could be cured by 'Passes' and that human magnetism emanated from human body by the action of the sympathy and will of the operator.

Magnetism has accordingly been defined as that occult power which bodies exert towards each other at a distance whether by attraction or by repulsion. Dr Frederick A. Mesmer, the propounder of the mesmeric theories, was born at Stien on the bank of the Rhine on the 5th May, 1734. Mesmer graduated from the University of Vienna with the degree of Doctor of Medicine in the year 1766. In intelligence and personal appearance he was a remarkable man. He propounded the view that man's well-being was influenced by fluids which extended from the heavenly bodies to the bodies of men and that the same fluid which was identical with the magnet might be developed by certain men directly. This doctrine had been handed down by tradition and was believed in by many physicians and Mesmer revived it for his purpose.

The cures performed by Father Hael, the director of the Observatory, attracted the attention of Mesmer while at Vienna to the whole question of Magnetism. It was supposed that these cures were due to the subtle influence or fluid of magnetism imparted to the subjects from steel plates and magnets specially prepared for the purpose. Mesmer used to treat by magnetic tractors and was deeply interested in cures by magnetism. But once by accident Mesmer discovered that when he had bled a patient and passed his hand over the place, the bleeding stopped. The effects attributed to ferro-magnetism would be induced by the human hand and he adopted the term 'Animal Magnetism'.

This shed a new light on the phenomena and he was led to address a circular letter to the leading academies. A line of demarcation was drawn between the magnetism which he termed 'Animal' and the magnetism of metals. Mesmer claimed that a vital fluid emanated from himself and passed into the bodies and nerves of the patients and thus effected marvellous cures. He propounded his theory of Animal Magnetism which later on was known as Mesmerism. Reports of Mesmer's cases appeared in the newspapers and his successful healing created quite a furore of excitement and aroused great opposition. He had to leave Vienna for Paris. In Paris he aroused a great curiosity and performed remarkable cures. He obtained incredible patronage and received the support of the Government. He taught people for large fees and bound them over to secrecy.

Scientific investigations of Mesmer

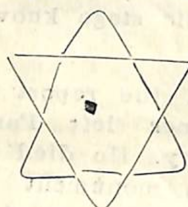
Mesmer's statement and methods set fire to the popular imagination and two Commissions were appointed to enquire into and report upon the whole question. The members of these Commissions comprised of the faculty of medicine and of the academy of the sciences. The reports of both these Commissions turned out to be unfavourable to the claims of Mesmer and concluded that the theory of Animal Magnetism was not correct, that there was no proof of the existence of Animal Magnetic fluid, and that the violent effects which were to be observed in the public practice of Magnetism were due to manipulations and to the excitement of imagination. The withdrawal of Lourrent De Justian from the commission of Royal Society of Medicine was due to his holding a contrary view. His contention was that Mesmer had produced certain effects which could not be explained by imagination. He accordingly published a separate report and stated the result of his observations that apart from the theory of contact and friction a sort of action was produced even by proximity. He attributed it to the influence of animal heat or animalized electric fluid. The so-called Mesmeric theories are summed up by Mesmer in 27 propositions. Space forbids fuller details; moreover, they are laid down in language which is highly mystic in character. Prominent amongst the disciples of Mesmer stands De Pausegur who discovered the hypnotic stage known as somnambulism.

After publication of the report of the Commission Mesmer left Paris and returned to Germany. He died in Musburg in 1815 and a monument in honour of his memory was erected over his grave by the physicians of Berlin.

Hypnotism

In 1841 Dr. Braid, a Manchester surgeon, devoted special attention to this subject. He had seen a Public demonstration by a Frenchman and at first was of opinion that the entertainment was fraudulent but he experimented in the first place with the members of his family and soon became convinced that the hypnotic state, whatever it was, did not depend upon any mysterious fluid passing from the operator to the subject. He denied the theory of animal magnetism. Braid induced the state of somnambulism (sleep-walking). Braid's theory was that the fixed gaze paralysed the frontal part of the brain and rendered the patient incapable of acting and receiving impression. He called the state hypnosis. The Greek word 'Hypnos' means nervous sleep, and Braid's term hypnotism became general. Thus he may be called the progenitor of hypnotism.

Dr. James Coates, Ph. D., F.A. S., says that hypnotizing by concentrating the attention on a bright object, although revived by Braid, was known to the ancients. It was practised in Egypt from 3000 to 2000 years B. C. The white porcelain plate presented by the operating priest had two triangles drawn in some black substance upon it. There were certain mystic signs on it and oil was poured to increase its brightness. The patient or worshipper, who was to be thrown into a trance, was required to gaze intently for sometime on the figure in the centre of the design whose shape was as follows:—



Add to this the expectancy of the subject, the supposed power of the priests or the gods whom they represented, together with the mystic surroundings and it is not surprising, that the trance took place or that many phenomena surpassing the possibilities of modern hypnotism were manifested.

This figure in two triangles is our Ṣaṭkoṇa Yantra used by the Māntrikas for the purpose of developing concentration. Our forefathers knew more about this wonderful phenomenon than Egyptians or Mesmer could ever dream of.

About the year 1844 Baron Von Reichenbach was accidentally led to study the effect of magnets on sensitive persons. He experimented with persons suffering from nervous diseases and ultimately with healthy persons. He then announced his discovery of 'Odylic Force' in 1850, which was developed by crystal magnets on a human body and human hands. It was associated with heat and electricity. His experiments were conducted in the natural waking condition of a subject. Since then 'Odylic Force' has been photographed and there are reasons to believe that magnetic crystals and human bodies send forth emanations which can be felt and sometimes seen by sensitive persons. Dr. Elliotson, Prof. Gregory, etc., accepted his hypothesis, though some hypnotists failed in similar experiments and attributed the influence to suggestion.

We are much indebted to Mesmer and Braid; there can be no doubt of their personal sincerity. Whatever Mesmer's mistakes and faults might be, we owe him much and can learn a good deal from his literature. It was Braid's strenuous efforts that led to the scientific recognition of hypnotism. Braid created interest in the medical profession, especially with regard to the production of anaesthesia by hypnotic means. In India Dr. James Esdaile, Presidency Surgeon, Calcutta, successfully performed about 270 major and minor operations upon patients in a state of hypnotic trance. Dr. Elliotson, who designed the latest shape of the stethoscope and practised at University College, London, similarly met with conspicuous success in producing anaesthesia by hypnotic means. But with the introduction of chloroform in later years the whole subject lapsed, and the application of hypnotism in the field of surgery had been thrust into the background.

Since 1890 when the matter was taken up by the psychological section of the British Medical Association, hypnotism has steadily gained in dignity and reputation. It is daily finding its place as one of the powerful weapons in the armoury of psychotherapy.

Relation between Mesmerism and Hypnotism

The hypnotic state is induced by fixing the gaze on bright objects and by the power of suggestion. Mesmerism is produced only by passes and

magnetic gaze. Mesmerism is divided into many stages by old practitioners. The sixth which is the last stage is psychic or spiritual. The subject passes in such deep sleep that he is beyond the control of the operator. It is in this stage that the subject can read past, present and future and can diagnose the diseases of patients, but it is in very rare cases that such demonstrations become successful. For psychological experiment, Mesmerism is the best agent. Speaking from a medical viewpoint, the Doctors have no use for Mesmerism.

Methods of producing mesmeric sleep

The mesmeriser should direct his patient or subject either to place himself on an easy chair or lie down comfortably on bed so that he may be perfectly at ease. The mesmeriser then either standing or sitting opposite his subject or patient, should place his hands with extended fingers over the head and give downward passes slowly, keeping his hands as near as possible to the face and body of the subject but without touching him. These passes are called 'passes at distance'. Care should be taken at the end of each 'pass' to clear off his hand when he again returns to the head. He should again extend his fingers and proceed as before. This simple process should be continued for about twenty minutes. Some very susceptible subjects in the course of ten minutes or even less time will fall back apparently insensible in which case the following tests will prove whether the real mesmeric effect has been produced or not.

Raise the patient's hand, and should it fall immediately as a dead-weight it is a good sign. Then, raise the eyelids of the subject, and should the eyeball appear turned upwards and wandering in its orbits, pupils much dilated, no contraction taking place at the approach of a candle, the subject is hypnotized. Sometimes slow breathing or placing the hands on the forehead will deepen the sleep, and slow and long passes from the head to the feet should be continued, and if quick result is needed, passes contacting the body should be given for inducing deep sleep. In certain cases the subject is allowed to sleep from two to three hours. The operator should not allow others to touch the body of a subject or patient of highly nervous or perhaps hysterical nature, for touch may bring the latter to a distressing state. It has been found by experience that long slow passes from head to the chest extending to the feet are most soothing and effective in many nervous diseases.

The process for dispelling mesmeric sleep is to give a few transverse passes; after that blowing or fanning would awaken the subject. If he shows some difficulty in opening the eyes, then the operator should firmly and briskly rub the tips of his thumbs over the eyebrows from the root of the nose towards the temples, and the subject will return to his normal condition.

Higher phenomena of mesmerism

Putting the subject into deep sleep by the method given above, sit by his side, ask him in whispering tone, 'Mr......, do you hear me, you can see with your inner eye.' You can now hold fingers just above his head. Ask him to tell the number of fingers, just make some distant passes quickly from forehead to the chest and impress him again and again to tell the number of fingers. If this test is successful, hold a watch over his head and ask the correct time. Write some letters or words on cards and ask him to read them correctly. Ask him to go to a place not known to him, and describe the scenes and events. If you succeed in all these tests, you may try some

others but remember not to violate moral principles. Any violation will lead to dire consequences. It is only by repeated trials that the clairvoyant stage is developed in the subject. Persons male or female between the age of 14 and 30 are best for experiments.

THE BENEFITS OF HYPNOTISM

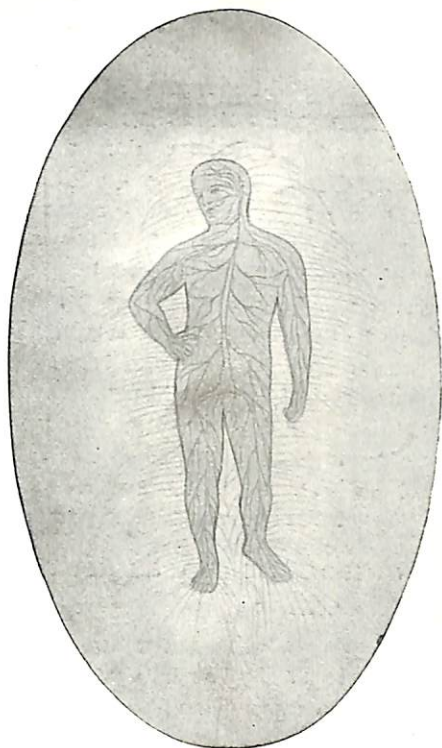
We have learnt that hypnotism is a force that dominates the mind of man, directs his thoughts, moulds his desires, a force that may be called into requisition to change his personality. We have learnt that hypnotism is effective suggestion. All those who desire to make the best of their ability and to understand human nature, should understand hypnotism. A knowledge of it awakens a man to his latent possibilities and teaches him to respect himself and to appreciate his proper relation to his fellowmen. It makes him spiritually awakened and confident, it begets in him an irresistible momentum and makes him master of his own thought and action. Parents should know this, it gives them power to train their children in a proper manner. Teachers should understand it because it contains the vital elements of discipline and the fundamental principles of teaching. Ministers should know it for they must practise it consciously or unconsciously if they want to wield an influence. Lawyers should know it if they want to win cases. The physician should learn it to cure his patients. Patients can be relieved of diseases such as rheumatism, neuralgia, sciatica, lumbago, gout, chronic headache, stammering, hysteria, neurasthenia, melancholia, functional paralysis, heart diseases, defective memory, especially in the earlier stages, nervous breakdown and all other nervous disorders and troubles. Hypnotism is a great curative agent in the development of mental powers and greatly strengthens the brain and nervous system.

METHOD OF INDUCING HYPNOTIC SLEEP

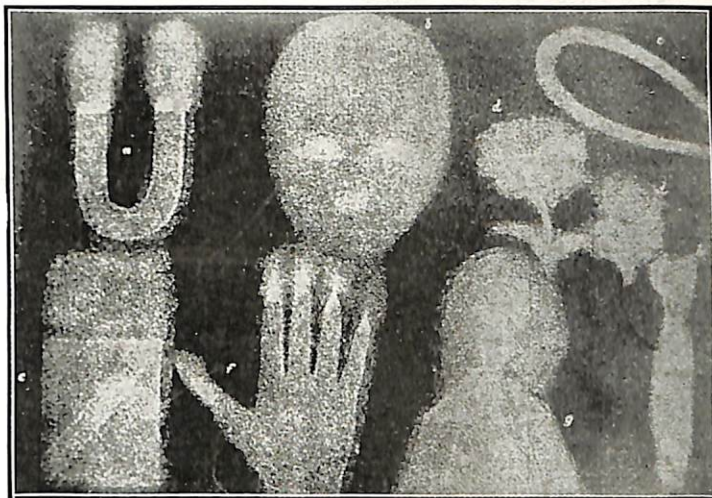
Many attempts have been made to distinguish various stages of hypnosis from an early drowsy stage to a profound somnambulistic one. The first thing to be noted about the subject in fairly deep sleep is that he is in a condition of greatly increased suggestibility with regard to the operator. He is indeed *enrapport* with him to such an extent that he will heed every instruction not contrary to moral principles. Some minor tests and experiments should be tried before proceeding with the actual experiment of hypnotism. The true idea of hypnotism is that it is a state of mental receptivity in which suggestion has an exaggerated effect. Hence everybody is suggestible to a greater or lesser degree according to the energy and facility of one's auto-suggestion.

HOW TO HYPNOTIZE: RELAXATION TEST

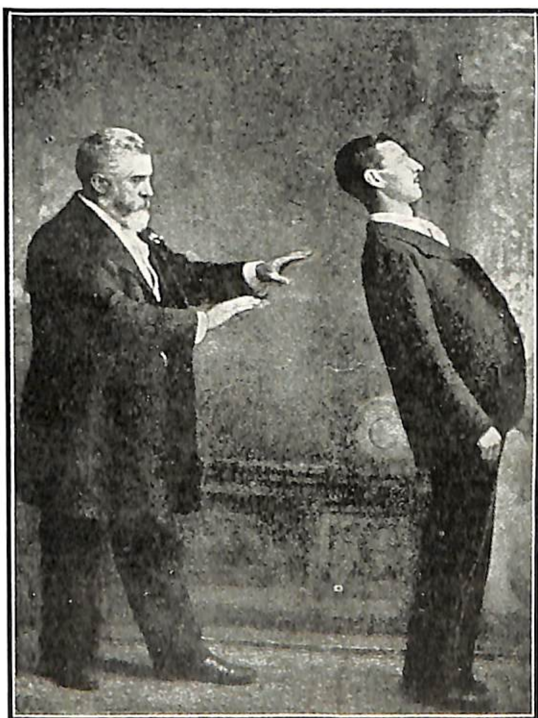
Request your subject to relax his whole body completely and then ask him to relax his right hand, and ask him to rest his hand upon your fingers. Now instruct him that if his hand is properly relaxed and resting on your fingers, it will surely fall down as you would remove your fingers, when you count three. Now ready, 1......2......3. And as you count 3, see that your fingers supporting the hand are quickly removed. If the muscles of the right hand of the subject are properly relaxed, the hand will fall down suddenly obeying the Law of Gravity. Instruct him again and repeat the experiment; after a few trials he will be able to do it satisfactorily. Then try with the left hand, legs and other parts of the body. When you are successful in these tests, proceed further.



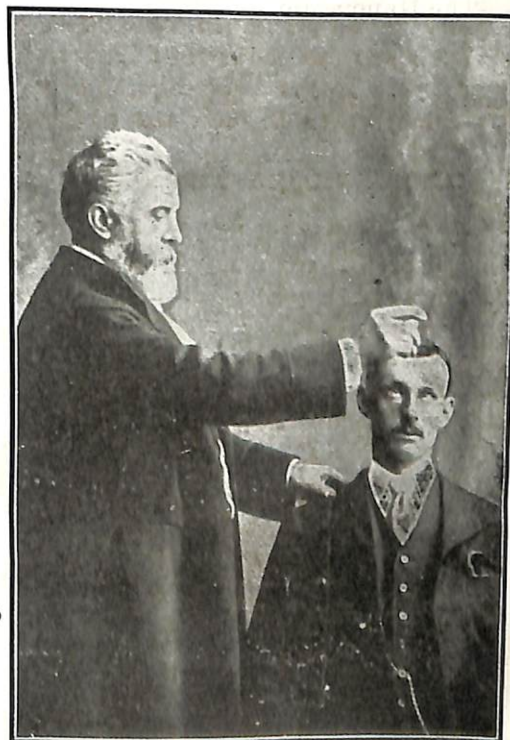
Health Aura and Animal Magnetism.



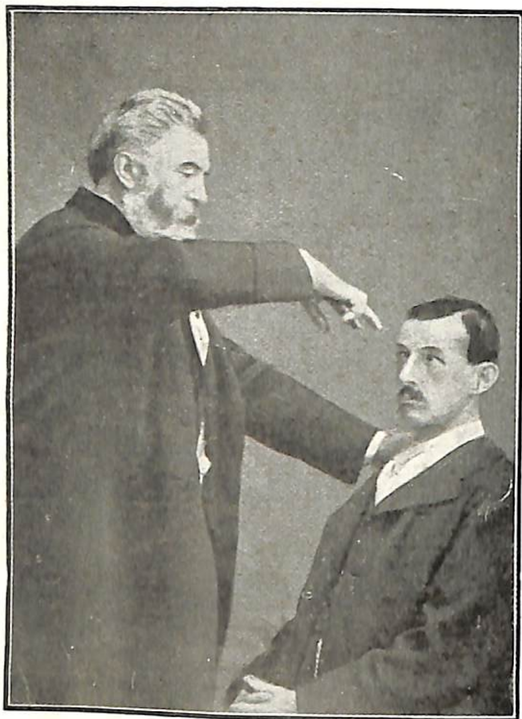
Odylic Force
(Developed on crystal, magnet, flower, human body and hand)



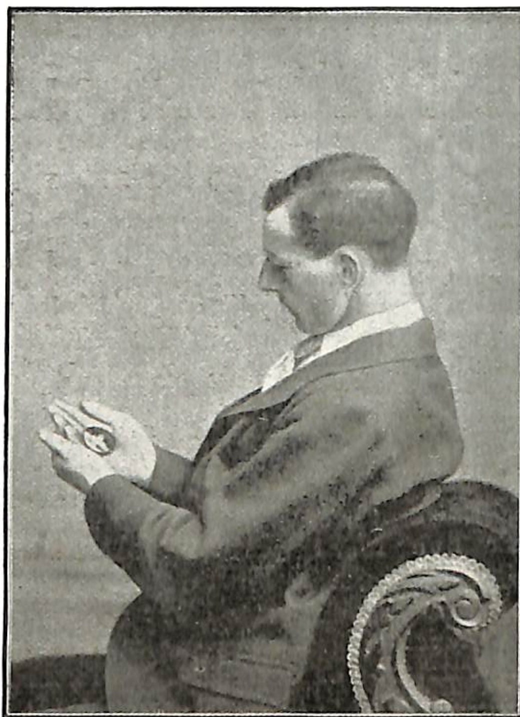
Falling Backward.



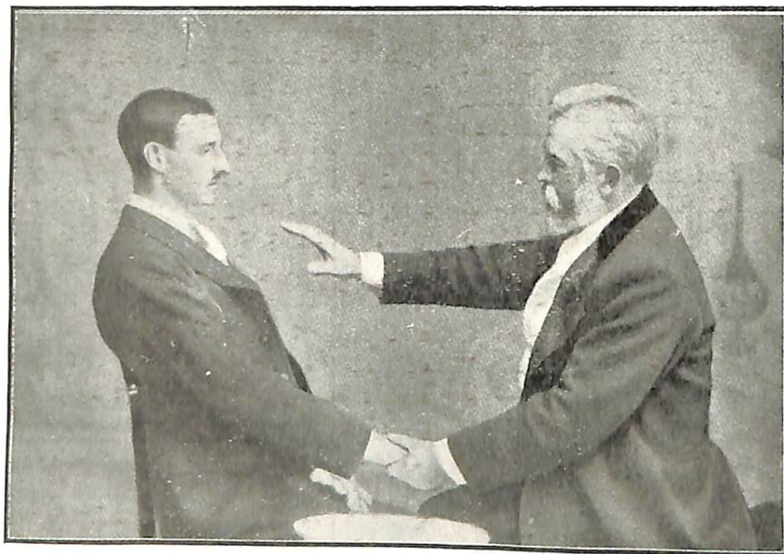
Dr. Braid's Method of Hypnotism.



The Nancy Method of Hypnotism.



Auto-Hypnosis by
gazing at a bright object, coin or disc.



Magnetic Healing.

Falling backward

Select the same subject with whom you were successful in the foregoing tests, ask him to stand upright, place his heel together, put his hands down by his side, he must relax his whole body and see that his eyes are completely closed. Stand behind him and place the closed fist of your right hand against the back of his head at the base of the brain. Then place the palm of your left hand on his forehead and push his head gently against your right hand. Apply light pressure with both your hands and keep his head erect. But do not apply any force of your hands that may tend to push him backwards. Fix your gaze at the base of the skull, *i. e.*, where the neck joins the head, hold your hands still for 30 seconds and assure your subject that he will experience inclination to fall back very shortly and that he will feel the influence stronger and stronger when you withdraw your fingers. Ask him not to resist the influence. When he feels the inclination, he should let himself go. Assure him that you shall catch him as he falls. After a little while, still keeping your hands and eyes in the same position, in slow and positive tone say to him when I draw my hands from you, you will slowly fall backward. Remove your hands together with the same slow and steady backward motion and keep on suggesting, 'You are falling backward, falling backward towards me. You can't resist now, you are falling immediately backward, come on, come on, come on now, fall backwards.' When he will fall backward catch him so that he may not hurt himself. If he does not fall backwards, repeat the test again. The process may be repeated on different persons, but first relaxation test should be tried. You may try other tests of falling forward, lock fingers and many other similar tests for will-culture.

[*N. B.* (1) Give your suggestions positively and not loudly. You may gradually raise the tone of your voice, but let it be always positive and impressive. (2) Exercise your will steadfastly and concentratedly, while giving suggestions. (3) Fix your eyes intently on the part of the body suggested and will firmly. The experiments should be arranged at about the same hour every day.]

Another method

The Nancy method is Braid's method with a slight difference. Instead of the subject fixing his attention on a bright object, the operator directs his attention to the idea of going to sleep, at the same time diverting the axes of the eyes, by pointing at them his two fingers spread apart—slightly above the level of the eyes and close enough to cause them to squirt without the subject being aware of the fact. The operator proceeds in a monotonous tone of voice to suggest sleep: Your eyelids are getting heavier, your eyes are being closeed now, sleep, sleep, sleep. You are in sound sleep. Go to sound sleep, Hypnotic sleep, sound sleep, deep asleep. You are fast asleep. Repeat these suggestions several times. Also give suggestions that he will not remember what you have done when he awakens. Then you can give him suggestions for removing his disease or eradicating his evil habit, or the development of mental powers, etc., for example here are suggestions for health: You are healthy. You keep sound health nothing is wrong with you. You will never be anxious, never fear, never worry, etc. For different types of diseases you can frame suitable suggestions. Suggestions will awaken hope and expectations in the subject's mind and will thus produce remarkable results in the body and mind through the nervous

system. To awaken the subject from hypnotic sleep, you may repeat these suggestions: wake up, wake up, wide awake and clap your hands. If we suggest a subject during hypnotic sleep before he wakes up that upon awakening he will begin to write a letter or adjust his dress or perform some other trivial action, he will do so and feel the movement quite spontaneous. In the same way post-hypnotic suggestions can be given to carry out anything even after days together. When the appointed time comes, the subject will carry out your orders. Bear in mind that the suggestions should not be in any way contrary to moral principles of the subjects.

Thus by post-hypnotic suggestions you can change the disposition and nature of defective persons and children and do immense good to society. You can hypnotize children in natural sleep and cure their habits and remove defects.

Auto-Hypnosis and Auto-Suggestion

Retire to a secluded and quiet room. Lie down in an easy chair. Relax your whole body completely. Look intently on the hypnograph hung at a distance of three or four feet. In a short time you will begin to feel drowsiness. Repeat suggestions for sleep and you will fall in a deep hypnosis. If you do not succeed in the first attempt, try again. If you don't get deep sleep, you need not be anxious. Your mind will be passive and will be fit to receive auto-suggestions. When you begin to feel drowsiness, concentrate your mind on the auto-suggestions. Take a slip of paper and write thereon the suggestions.

1. I have complete control over my temper at all times. I am always self-controlled.
2. I am a man of strong will-power. Nothing can make me angry or upset or disturb me.
3. I am absolutely calm and peaceful.
4. I am fearless. I am absolutely fearless.
5. I will have perfect success in all my undertakings. I will succeed.
6. I am positive...positive...positive. I am strong...strong...strong. I am dynamic...and so on.

Cast away from your mind all ideas and thoughts that are not in harmony with the ideas upon which you are concentrating. Learn to concentrate on the above suggestions. You must vigorously build on the suggestions in your mind thinking them and fixing them upon visual memory and also repeating them with your inner force so as to reach your brain through the auditory channel. The exercise need not take more than ten to fifteen minutes, but the concentration must be so great as to give the idea actual living existence. After about a week the effect will be very perceptible, the suggestions should then be changed.

Auto-suggestion gives us the power to achieve our ends, whether pertaining to health, character, the society, business or any other department of life.

The modern author of auto-suggestion Mr. Emile Coue himself approves of the use of hypnotic suggestions which he personally practised for many years. He claims, however, that his present method of repeating the slogan "Day by day in every way I am getting better and better" every morning and evening twenty times without any particular effort to think what one is saying has a value of its own.

Freud, the father of the modern abnormal psychology, was a great patron of hypnotism for recovering the

patient's memory of forgotten events. It was used by Brewer and Freud before the present psycho-analytical technique was fully developed. All. the authorities agree that the use of hypnotism is not only harmless, but may be remarkably beneficial and brilliantly successful in suitable cases. Suggesto-therapy and psycho-analysis both are the offshoots of hypnotism. As space forbids details, we are concluding this article with a few hints to the practitioner of this science. In short, the real requisites for a practitioner are patience, perseverance, self-confidence, an earnest desire to succeed, strong will-power, a magnetic personality and a keen desire to help suffering humanity. If the motive of the operator is selfish or detrimental to any living being, he is sure to be ruined and will lose his occult power. Purity of body and mind is essential as the healthy vital fluid imparted by the operator who mesmerizes or hypnotizes a patient can and does cure many diseases. A healthy body and a healthy mind are very great factors for the growth of magnetic relations between the operator and his subject.

The operator should possess a good deal of healthy magnetism in his body so that his health aura may produce therapeutic effects in the nervous system of the patient. Magnetism always flows from the mind, will, voice, contact and eyes. Eyes are called the windows of the soul. The eye is the conductor of a person's intentions. To cultivate the power of concentration the practice of magnetic gaze should be developed.

Prāṇa-generating exercises

The first thing that a student should do in the morning is to take a cold bath and practise the following Prāṇa-generating exercises:—

1. Sit in any convenient Āsana or stand erect, place the tongue rolled backward against the palate and direct the eye to the green spot of the Hypnograph hung on the wall at a distance of two feet. Fix your sight on the spot positively without winking.

2. Close the right nostril with your thumb and slowly breathe in through the left nostril inhaling the complete breath (Pūraka). Form a clear picture of the inrushing magnetism. Time taken for inhaling should be seven seconds.

3. Close both the nostrils, retain the inhaled air for any multiple of seven seconds till it is twenty-eight seconds at your convenience. Concentrate on the storage of magnetism in the Solar Plexus (at the navel centre) during retention (Kumbhaka).

4. Close the left nostril and breathe slowly out through the right one, the exhalation taking seven seconds. Now, similarly inhale from the right nostril, practise Kumbhaka as before and exhale through the left nostril. Repeat five times in the beginning and increase up to twenty times. To assist you in keeping the time you should count beads so that your concentration in charging the Solar Plexus may not be disturbed.

The student should then practise deep breathing exercises; he must go for walk in the open air or to the roof of the house. He must stand erect, close the mouth and inhale the fresh air through the nostrils, raise the hands above head and retain the air in the lungs as long as he can; then exhale it as slowly as he inhaled and bring down the hands. Practise ten to twenty times. These breathing exercises increase magnetic influence, strengthen the will and add healing power for hypnotic, mesmeric and magnetic processes.

To develop magnetic power through gazing exercise

It will be better if you practise the following exercise just before sun-

rise or at sunset in empty stomach. Sit comfortably, spine erect, on the floor. Hang the Hypnograph just two feet from your seat to the level of your eyes. Look steadily straight to the green spot in the Hypnograph without any movement. Do not strain. Try for one minute for the first day and increase fifteen seconds daily, increasing the time up to twenty minutes. If your eyes are weak, do not practise more than ten minutes. Repeat suggestions mentally during gazing.

"The nerves of my eyes are getting strengthened. I am developing a magnetic gaze. I am magnet."

After the practice you should wash your eyes with cold water. You must form the habit of looking at people's eyes with intention. Your cultivated gaze will have decided personal influence over your patients and subjects. You can magnetize water and other objects and give them to patients for alleviating their suffering, which will further develop your magnetic personality. By practices of self-control, self-restraint, reserve and concentration you will be able to control yourself. A man who can control himself can control and influence others.

Readers who desire to know more on the subject should read the works of the two authorities on the subject, Dr. James Coates, Ph. D., F. A. S. and Captain James and the literature published by The Latent Light Culture, Tinnevelly, S. India, and L. N. Fowler & Co., Ludgate Circus, London.

Yogeswara Swami Ramanand.

By B. R. Vinayek.

"Sri Ramanand was one of the earliest promoters of Hindi literature in the North. In all Indian History it would be hard to find a greater or nobler figure."

—*C. F. Andrews.*

The nobility and greatness of Swamiji lie in the fact of his realization of unity in diversity, of the establishment of a synthesis amidst variety. His Holiness did not admit difference to be conflict nor did he espy an enemy in every stranger. He did repel none, did destroy none, did abjure no methods, did recognize the greatness of ideals and did seek to bring them all into one grand harmony.

He was a Yogeśwara in the true significance of the Sanskrit word. He was a mystic, true and simple. The blowing of his conch produced an ecstatic consciousness, in which one had a sense of immediate contact with the ultimate reality; in which transcendent self came down, as it were, and touched the eyes of the empirical self and there broke upon the man an experience secret, strange and wondrous, which quickened within him and became his very being. Such was the experience of hundreds of persons who frequented his Āśrama and heard the soul-elevating sound of his conch from the Śankarāchārya, Vidyāraṇya Swāmī, down to the ordinary layman.

If you even now go to Panchgangaghat, Kasi, you will undoubtedly be convinced of the greatness of the sanctuary surrounded on all sides by the deserted and once flourishing institutes of other Āchāryas. The very walls of the old sanctuary where the blessed and the pure lived are impregnated with their pious thought. This may last for centuries and can be felt

by those rare souls who are receptive to such influence. An anecdote will reveal the Yogic experience available at that time.

Once upon a time when Swamiji was delivering a discourse in an open space to an audience consisting of almost all the sects then flourishing, nine roses of deep scarlet colour dropped from the sky above. The Satsangis not a little surprised requested Swamiji to explain the significance of the event. Without paying attention to the request Swamiji went on with his discourse undisturbed. When the sentence "The whole world is verily in mind", emanated from the lotus-like lips of His Holiness, the aforesaid flowers instantly changed their places. Four of them occupied the four cardinal directions, the other four the four corners and the remaining one hang high in ether. This occurrence put the audience into amazement even greater than before. But they had to suppress their feelings because it would be very impertinent to interrupt the Swamiji now and then while he was proceeding with his shining and illuminating discourse.

When Swamiji finished his discourse with the most pregnant words "Self-restraint is a clearer proof of strength than self-gratification", the ethereal flower spoke: "O Lord of Mystics! can the world of appearance be properly fitted and adjusted into the world of reality in order to drive out such doctrines as dualism, pluralism or even abstract monism from the field of perception ? They do nothing but wordy warfare and perpetuate the life-long misery of mankind." His Holiness answered, "Philosophers in trying to reconcile appearance and reality wilfully and stubbornly ignore the fact that two things are not the objects of reason, viz., (1) The Wisdom of God and (2) the Madness of Man. Reason cannot show itself more reasonable than to cease reasoning on things above reason. The unseen battles of peace are no less real than the visible battles of war. The Truth revealed by the Three States[1], not only lays bare the mystery of 'the one and the many' but also the natural adjustment of the world of appearance and the world of reality and at the same time the means to this great end of existence. When the philosopher comes to the conclusion that it is the heart and not the brain that attains to the Highest, then the vocabulary of his metaphysics changes its name and form, *i. e.*, his dualism takes the form of Dāsya-Bhāva, his abstract Monism Śānta-Bhāva, and so on and so forth. Then the separation of the Self from the Divine Being having been broken down, the intimately felt Presence brings with It a rapture beyond joy, a knowledge beyond reason, a sensation more intense than that of life itself. In it, every aspect is raised to its highest point. All the senses are gathered together, the whole mind leaps forward and realizes in one instant things inexpressible in words. Yet for the Mystic Yogī to be rapt in such rapture is not to pass beyond oneself but to be far more intensely oneself—not to lose all self-consciousness but to be greatly conscious."

The rose occupying the North-East corner then spoke : "O Worshipful Master! the hardest victory is the victory over self. For this purpose Ṛṣi Patañjali promulgated sixteen forms of Yoga ; Ṛṣi Gheraṇḍa several forms of Mudrās ; and other Ṛṣis, saints and sages have taught Jñānayoga, Sānkhyayoga, Samādhiyoga, Tantrayoga, Pāśupatayoga, Dhyānayoga, Layayoga, Japayoga and Mantrayoga. But in this Kaliyuga, the practice of those Yogas has so greatly degenerated

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1. The Waking State (जाग्रत्), Dreaming State (स्वप्न) and the State of Sound Sleep (सुषुप्ति).

that Your Grace found it necessary to remove all the obstacles in the path of each and every Yoga and introduced Khaṇḍa-maṇḍa-yoga to save hermits from the violent attacks of fanatics during night as well as Śabdayoga at once natural and simple which has proved very beneficial to all the Yogīs of different religious sects. Will Your Grace be pleased to let me know all about mystics ?" All the remaining roses occupying different directions and corners supported the pious enquiry in one unanimous voice. Thereupon His Holiness gave a fitting reply thus:—

A mystic is undoubtedly a human being who has fallen in Love with God. A mystic usually gets the first vision of God through or in some human form. Philosophers seek Truth through the analysis of experience and facts; mystics seek it through the inward flight of the soul. It is the directness of its awareness which constitutes its superior claim. The mystic sees or perceives God operating through some personality. To begin with, the personality may be the spiritual presence of some Great Soul, who left the body years ago, or is one of the immortals well-known to our scriptures; it may be some living personality still in human form. In either case the seeker sees Divinity operating through one personality. His mind and heart are filled with intense love and emotions bordering on madness in bondage to this personality, who is usually called the master. The seeker now feels the influence of a new magic spell, stronger than anything he has experienced before; a new life of joy and bliss comes to him, so different from the sordid material life of selfishness and consequent pain with which he was too familiar before.

The coming together of the seeker and the Master in human form is to them pleasanter than all the joys of heaven, whereas their separation means the sufferings of hell. Their exchange of glances is to them worth more than kingdoms. We believe in a race of Teachers or Masters, inspired by the greatest One of all, God. God is the centre of all Truths, of all existences, cosmical and super-cosmical. True revelation proceeds from Him.

The laws which govern the lives of the Master and seeker in their spiritual relationship, their experiences on the path, their eventual spiritual union, their services to humanity, should necessarily be termed mysticism.

"A lover does not speculate in the share market for profit or loss.

"A living mystic serves as a beacon-light in the stormy sea and prevents many shipwrecks in the lives of human beings."

The solemn and sublime discourse was finished and the flowers disappeared from the scene with Jai-Jaikāras. They were nine Nāth-yogīs.



Editors' Apologia.

We offer our humble thanks and praise to God that we are able to place before the reader the seventh inaugural number of the '*Kalyana-Kalpataru*' under the title of the Yoga number. It was an act of courage on our part to undertake to publish an annual number on a subject like Yoga about which many queer ideas are prevalent in the world. Although diffident about our competence to bring out a number dealing with all the aspects of Yoga and especially with those secret and mysterious practices which are associated with the name of Yoga, without sufficient first-hand knowledge of them, we were encouraged and sustained by the thought that India being proverbially a land of Yoga and Yogīs from time immemorial, articles dealing with those subjects will be forthcoming from the many saintly persons who always help the '*Kalpataru*' with their blessings, patronage and contributions. We are glad to note that this hope has not been altogether belied. We leave it to the reader to judge the value of this number from the point of view of a correct understanding of the various aspects of Yoga. On our part it has been the constant endeavour to watch that nothing appears in the issue which is not in keeping with the spirit of the scriptures. For on a subject like Yoga, which deals mainly with subtle and supersensory experiences, the scriptures alone are our surest guide. If, therefore, any error is detected in the issue, it should be construed by the generous reader to be due to our lack of understanding of the intention of the scriptures, and not to any wilful attempt at misrepresentation.

Yoga practically covers the entire field of spiritual life. Whatever tends to free the mind from its attachment to matter and raise it to a plane where it can truly reflect the spirit is Yoga. The mind of man attached to matter is subject to various modifications, and this very mind when it is purified and made transparent becomes a help rather than a hindrance in the perception or realization of the Spirit. The processes of purification are many; therefore, there are many forms of Yoga—Jñānayoga, Bhaktiyoga, Karmayoga, Rājayoga, Dhyānayoga, Mantrayoga, Layayoga, Japayoga, Haṭhayoga, etc. When the process of purification is started from purification of the body, it is given the name of Haṭhayoga, although in other forms of Yoga also bodily purification as involved in practices of Yama and Niyama are compulsory. The microcosm being a replica of the macrocosm, Yogīs hold that it is possible to reach the highest realization through purification and perfection of the bodily instrument alone. The secret and mysterious bodily practices of Yoga are founded mainly on this belief. The spiritual tradition of India as well as the scriptures go generally to confirm this belief.

We consider it our duty, however, to sound a note of warning that the reader should never light-heartedly experiment on any of the practices of Kuṇḍalinīyoga, Chakrabheda and Prāṇāyāma merely after a study of articles on these subjects. These practices are attended with risk to the nervous system of the body and should never be taken up except under the direct supervision of an expert guide or teacher. Similarly, it is not possible for us to help any reader with knowledge about the actual state of realization of any of our respected contributors. The reader is requested to judge it for himself on his own responsibility, and if any fresh light on these subjects is required, to seek it directly from the writers themselves.

We have already mentioned that many queer ideas about Yoga are prevalent in the world today. We hope the present issue will make it clear to every reader that Yoga is not a form of black magic, incantations and sorcery. It is generally people possessing an undeveloped mind grossly attached to matter who are found to engage themselves in search after Yoga from a wrong notion about its miracle-value. Some people denounce Yoga because of what they hold to be its exaggerated claims about Siddhis and the idle and futile life lived by many Yogīs without any service to society. Now, Siddhis, whether we regard their claims as exaggerated or no, are a fact recognized by the scriptures. They are said to appear before men of perfection to render them service. If an imperfect man fails to discover them in his search, their existence is not thereby disproved. On the contrary, possession of Siddhis by an imperfect man is held by the scriptures to be positively harmful to him. The object of human existence is not the possession of Siddhis, but Self-Realization or God-Realization. An imperfect man possessing the Siddhis is likely to lose sight of this goal; therefore, they are regarded as obstacles in the path of his spiritual growth. Denunciation of Yoga on the ground of the so-called idle life lived by many Yogīs is also similarly untenable. It is not possible to cast all human temperaments in the same mould. Recognizing this fundamental fact of nature, the science of Yoga has divided itself into many branches. Those who argue that Yoga dwarfs the faculty of Action do not seem to have understood the secret and implications of Karmayoga, the Yoga of Action.

Taking a total view of all the different branches of Yoga as described in this issue, the reader, we hope, will agree with us in the conclusion that the best and easiest form of Yoga suited to the present age is the practice of Bhaktiyoga in which is included as its integral part the practices of Japa and Kīrtana of the Divine Name. In these degenerate days of Kali, the practice of Brahmacharya is generally wanting among people and man's body and mind have become weak and incapable of bearing the strain of any arduous spiritual practice. Observances of Yama and Niyama are generally lacking.

Under the circumstances, success in the other forms of Yoga is exceptionally difficult, if not altogether impossible. The physical and mental qualifications required for the practicants of the other branches of Yoga are quite exacting. But not so in the case of Bhakti, the doors of which are wide open to all men, women and even children irrespective of caste, creed, age and qualifications. The pith and substance of Bhaktiyoga lies in the practice of Japa and Kīrtana of the Divine Name. All can unhesitatingly take up this practice of Yoga without any risk to their health; and the scriptures are positively emphatic in the assertion that a success in this Yoga automatically brings within the reach of the practicant all the spiritual achievements gained through the laborious practice of the other and more difficult forms of Yoga. We can, therefore, safely recommend to the reader the practice of this Yoga as the best, safest, easiest and at the same time the most infallible form of Yoga at the present age.

In conclusion, we crave the indulgence of the reader for the many shortcomings of this number. Although it was our intention to include in it short life-sketches of many Yogīs who by their ideal Yogic lives have made Yoga famous and popular throughout India, we are sorry that owing to pressure on our space the idea had to be abandoned at the last moment. We do not know how to express our gratitude to our contributors for their kind co-operation in the production of this number. The '*Kalpataru*' is practically their own child, and lives and thrives on their patronage and blessings. We should like in this connection to make an humble appeal to our readers also to make the organ similarly their own and help us in extending its circulation so that it may live a long life of utility in spreading the message of Indian spirituality and culture.

The extracts in this issue have been taken from *Mysticism in Maharashtra* by Professor R. D. Ranade, *Mahābhārata* translated by Pratapchandra Roy, C.I.E., and the *Śrīmad Bhāgavata* translated by S. Subba Rau, M. A., to all of whom we express our deep gratitude and obligation. We express our deep indebtedness and gratitude to Pandit L. N. Garde for his untiring labours in translating many important articles in this number, and acknowledge with pleasure the valuable help and willing co-operation received as in previous years from our esteemed friend Syt. Krishna Shambhu Prasad and our colleagues and friends on the editorial staff.

A Peep into the Illustrations.

The Eternal Union. *(Frontispiece)*

The picture represents the Supreme Spirit as the eternally wedded couple of Śiva and Pārvatī, the Yogīśwara and the Mother of the Universe devoted to His loving service. The eternal communion between the static and dynamic aspects of the absolute clearly indicates that the Supreme Deity is the Father and Mother of the Universe, the witnessing Consciousness and the creative Energy.

Yogiraja Matsyendranath. (P. 18)

Bhagavān Śankara is supposed to be the founder of the Haṭhayoga system of Yogic exercises. Matsyendranath was His principal disciple. It was he who preached the science of Yoga on earth. It is said that Vasantadevaji, the King of Nepal, was once dethroned by conspirators. He sought the help of Matsyendranath and with his grace re-occupied the throne. In token of gratitude, the King introduced the worship of Matsyendranath in every family in his territory. The picture shows the King invoking the blessings of Matsyendranath with folded palms.

Guru Gorakhnath. (P. 19)

On one occasion Yogiraja Matsyendranath during his perigrinations came to the village of Joysree. There he came to the house of a Brahman who lived on alms. The wife of the Brahman entertained him very hospitably and filled his begging bowl with alms. Understanding that the Brahman had no issue, Matsyendranath took out a little sacrificial ashes from his bag and handing them over to the Brahmani, said: "Swallow it and you shall have a child." With these words he departed. But when the neighbours of the Brahman came to know all that had happened, they prevented the Brahmani from swallowing the ashes and prevailed upon her to throw them into a pit. Twelve years elapsed and Matsyendranath again came to the same village. Naturally he came to the house of the Brahman and asked the Brahmani to show him her child. The lady got nervous and related the whole story. Matsyendranath went with her to the pit and shouted out "Alakh" the shibboleth of the Nath sect. At once a full-fledged boy came out of the pit and fell prostrate before him. This was the same boy who in later years distinguished himself as Gorakhnath. Matsyendranath kept him in his company and took him through a full course of Yogic training. Gorakhnath completed the course of Sādhanā imparted by his Guru and in course of time rose even higher than the Guru in Yogic experiences. By the power of Yoga he attained to the state of immortality.

Gorakhnath was not only a great Yogī but also an erudite scholar and poet. He is the author of the following books in Sanskrit—*Gorakṣa-Kalpa*, *Gorakṣa-Saṃhitā*, *Gorakṣa-Sahasranāma*, *Gorakṣa-śataka*, *Gorakṣa-Piṣṭikā*, *Gorakṣa-Gītā*, *Viveka-Mārtaṇḍa*, *etc.*

Baba Gambhirnath. (P. 19)

Baba Gambhirnathji was a Kashmiri by birth. Leaving hearth and home and family connections in his youth he came to Gorakhpur, which is famous as the place where Guru Gorakhnath had performed his Yogic Sādhanā and attained Siddhi. Baba Gambhirnath took initiation from the then Mahant of the Temple of Gorakhnath, Baba Gopaldas, and in course of time attained Siddhi and became the most famous Yogī of the Nath sect. In his later days, he lived a quiet, unassuming life in the temple at Gorakhpur, and from there cast a spiritual influence, which has been the cause of showing the light to many an aspiring soul.

The Yoga of the Gopis. (P. 56)

For a description of Dhyānayoga practised by the Gopīs, see page 56 of this number.

Vyasa and Sukadeva. (P. 85)

Śukadeva, the immaculate child of Maharṣi Vedavyāsa is a conspicuous figure in the religious literature of India. Thinking that the identification of the soul with the body is at the root of all distractions of the mind, he determined to remain eternally in the Brahmic state. But Maharṣi Vyāsa was sorely grieved to learn it and ran behind his son to prevent him from taking such an extreme step. On the way was a lake in which the celestial nymphs were performing ablution. They remained undisturbed while Śukadeva passed by them; but as soon as Vyāsa came near them they covered their bodies and felt ashamed. Interrogated by Vyāsa, why they did not feel delicacy before his son, the nymphs replied, "Your son cannot discriminate between a male and a female, but you do. This is why we feel abashed before you, but not before your son."

Pranava-Yoga. (P. 113)

Praṇava is the most powerful and mystical formula, which is rightly called 'the one-syllabled Brahma.' The three morae of Onkāra, viz., अ, उ and म are symbolical of the divine trinity, Brahmā, Viṣṇu and Maheśwara, the Gods of creation, preservation and destruction. Praṇavayoga thus represents a unity of three, a union which sums up all that was, is and shall be.

Maryada-Yoga. (P. 140)

The picture represents Śrī Rāmachandra, the Maryādā-Puruṣottama, seated on a throne with Śrī Sītā, His Consort. The absolute manifests itself in two forms like the waters and waves of the sea, essentially one in nature though different in form. In His incarnation as Śrī Rāmachandra, the Lord laid down through actual practice the ideal of human conduct and propriety, hence He is called the best example of Maryādā (propriety).

The Inseparable Union. (P. 161)

The picture represents the inseparable union of Śrī Rādhā and Śrī Kṛṣṇa—two in one and one in two. The union of these two final and eternal Tattvas is symbolic of the unalloyed joy which is the root cause of creation. It is for the transcendent joy that underlies this union that the one Absolute divides Himself into two.

Acharya Sankara. (P. 177)

The name of Jagadguru Āchārya Śankara, the propounder of the Advaita philosophy, must be well-known to every man of culture in the world. This prodigy of intellect, who in the course of only 32 years of life, brought a revolution in philosophical thought and re-established Vedic Dharma throughout India, is recognized and worshipped as an incarnation of Bhagavān Śiva Himself. His commentaries on the *Gītā*, *Brahma-Sūtras* and the ten principal Upaniṣads, which form the foundation of Advaita philosophy, excite wonder of even the greatest of intellects. Though great in knowledge, the Āchārya was equally great as a devotee, as is clearly proved by the soul-enthralling devotional verses which he has left for the guidance and elevation of posterity. The Āchārya was also an ideal Karmayogī. This is proved by the revival of Vedic Dharma throughout India under his care, protection and inspiration. There are incidents in his life which go to show that he was equally great as a Yogī. His words were infallible, the past, present and future lay revealed before him, and he could leave one body and enter

another at will. Thus, Jñāna, Bhakti, Karma and Yoga—all these four aspects of spirituality were found equally developed in the Āchārya, who has left an indelible impress of his personality on Hinduism as it is known today.

The Anguish of Love. (P. 177)

The practice of Bhakti involves a process of effacement of the self. This is quite the reverse of what a worldly-minded man generally strives after, viz., projection of the self. These two processes are mutually opposite and antagonistic. When some progress is made in the process of self-effacement and true Bhakti develops within a heart, it is generally marked by eight signs, one of which is tears. The eight signs are as follows:—Stambha (state of stupefaction or paralysis), Sweda (perspiration), Romāñcha (horripilation), Swarabheda (hoarseness of voice), Kampa (trembling of the body), Vaivarṇya (paleness), Aśru (tears) and Pralaya (swoon). The tears of Bhakti has nothing to do with the ordinary tears of the world which are generated by wounded pride, anger or excessive pleasure. In the present picture the great poet-saint Surdas, whose incomparable gift of divine songs is well-known to every lover of Hindi literature, is represented as being overwhelmed by the sentiment of incessant tears, the flow of which a companion is trying in vain to wipe and stop with the help of a napkin.

Lord Buddha. (P.184)

Lord Buddha to whom Buddhism owes its origin is seen here absorbed in meditation. He is recognized by the Hindus as a manifestation of Divinity on earth. Ahiṃsā or non-injury, was the watchword of his religion.

Dattatreya and Alarka. (P. 200)

The great teacher of Yoga, Dattātreya, is a Puranic figure. Son of Maharṣi Atri and Devī Anusūyā, He is recognized as the sixth incarnation of Viṣṇu. He gave spiritual knowledge to Alarka and Prahlāda. Gratified with the austerities performed by Maharṣi Atri with the object of obtaining a child, Nārāyaṇa (God) said—"I give Myself away as your son". That is why Maharṣi Atri's son came to be known as Dattātreya. In this incarnation of Dattātreya, Viṣṇu revived the Vedas and Vedic sacrifices which had disappeared from earth. Through the favour and blessing of Dattātreya, Kārtavīryārjuna, King of the Haihayas, became an invincible conqueror and ruled over the whole earth. Dattātreya is reputed to be the author of a number of books, some of which are as follows:—*Dattagītāyogaśāstra*, *Adbhutagītā*, *Yogarahasya*, *Dattātreyopaniṣad*, *Dattātreyagorakṣa*, *Vidyāgītā*.

Christ on the Cross. (P. 201)

A representation of the crucifixion of Christ. Christ gave up life in a state of Yoga in the form of remembrance of God as was evidenced by his last words on the Cross—"*Eli, Eli, lama sabachthani*—My God, my God, why hast thou forsaken me."

Zoroaster. (P. 201)

He is the founder of Zoroastrianism, the religion of the ancient Persians, which is still followed by the Parsis of India.

Mahayoga. (P. 228)

The picture represents Lakṣmī and Nārāyaṇa floating on the causal sea upon the coils of the Divine Serpent, Śeṣa Nāga. It is the great union, Mahāyoga, indicative of the transcendent joy from which evolved the entire creation. Brahmā, the God of creation, springs from His navel as the first Jīva and creates the universe according to the will of Nārāyaṇa.

Union through Love. (P. 261)

Mīrā's life is a life of supreme devotion and dedication. With the Lord alone she recognized a relationship and in Him alone she found her refuge. Born a princess, she turned out to be a beggar, a wanderer in the streets of Brindaban, in quest of her Lord. The picture represents an ecstatic state of Mīrā in which she finds herself face to face with her Beloved, Śrī Kṛṣṇa.

RECORD OF SERIALLY NUMBERED F

(Paragraph 335 (E) of Tobacco Excise Manual)

